

MAY, 1897.

THE HERALD OF MISSION NEWS

CONTENTS.

Our Views of Mission Work	97
Items of Missionary Intelligence	105
Monographs	111
Editorial Notes	116



No. 5.

R. M. Sommerville, EDITOR
NEW YORK.

WILLIAM R. JENKINS,
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At the request of Walter T. Miller, Treasurer, we publish the following receipts for the "Foreign Mission Fund."

1896.	
March 12.	St. Louis Congregation..... \$17 70
" 13.	Young People of Second Boston Cong'n... 12 00
" 18.	L. M. S., Old Bethel Congregation, specially for school in Soda..... 25 00
" 20.	L. M. S. United Miami Congregation... 10 00
" 20.	Hickory Grove Congregation..... 10 00
" 23.	Mrs. Margt. McFarland, Medaryville, Ind..... 15 00
" 26.	New Concord Congregation..... 7 25
" 27.	Y. P. S. C. E. Utica Congregation..... 5 00
" 27.	Third N. Y. Congregation, additional... 10 00
" 27.	Sterling, Kansas, Congregation..... 1 00
" 28.	Y. P. S. C. E. Newburgh, N. Y., Cong'n... 25 00
" 28.	L. M. S. Manchester and Brookland Congregation..... 14 00
" 30.	Miss Esther L. Samson..... 5 60
April 1.	Mrs. Jas. McCloskey, of East Foxboro, Mass..... 1 00
" 1.	Mrs. Mary McDonald, of East Foxboro, Mass..... 5 00
" 2.	Missionary Society of First Boston Congregation..... 40 00
" 2.	L. M. S. of Mahoning Congregation.... 1 00
" 2.	Sabbath School of Mahoning Cong'n.... 8 25
" 7.	R. N. Redpath, Morse, Kansas..... 10 00
" 7.	Sabbath School, Olathe Congregation... 30 53
" 9.	" Londonderry Cong'n..... 5 83
" 11.	Second N. Y. Congregation, additional... 129 00
" 15.	L. M. S., Pleasant Ridge, of Olathe Congregation..... 5 00
" 16.	Sabbath School of Eighth Street, Pittsburgh, Congregation..... 66 10
" 16.	Mansfield Congregation, additional.... 2 40
" 16.	North Salem Congregation..... 1 00
" 16.	West Hebron, N. Y., Congregation..... 8 00
" 17.	Bovina, N. Y., Congregation..... 60 00
" 17.	Sabbath School of Sharon Congregation 27 38
" 17.	Rev. and Mrs. Elmer McBurney, of Canton, China..... 20 00
" 21.	Mrs. Rebecca Law..... 1 50
" 21.	Baltimore Congregation, additional.... 15 00
" 21.	Synod's Board of Trustees, dividend, D. Gregg Estate..... 2044 10
" 25.	Adamsville Congregation..... 5 00
" 27.	Mercer Congregation..... 6 30
" 27.	Mission Band of Little Beaver Cong'n... 4 00
" 29.	L. M. S. of Little Beaver Congregation... 10 00
" 30.	Junior C. E. Society, Kansas City Congregation..... 6 25
" 30.	L. M. S., of Clarinda Congregation.... 26 30
May 1.	Synod's Board of Trustees, dividend from invested funds..... 1991 61
" 1.	Dividend from James R. McKee Memorial Fund to educate a child in Suadia Mission..... 57 50
" 1.	Sabbath School First Philadelphia Congregation..... 28 00
" 1.	La Junta, Colorado, Congregation.... 20 00
" 7.	Third Philadelphia Congregation..... 132 50
" 7.	Y. P. S. C. E. of York, N. Y., Congregation..... 2 50
" 7.	L. M. S., of Long Branch Congregation, specially for support of native teacher 25 00
" 7.	Women's Missionary Society of First Philadelphia Congregation, half-yearly contribution, specially for Latakia School..... 50 00
" 7.	Bequest of Miss Margaret McConkey of Rochester Congregation, N. Y., aged 95 years..... 10 00
" 8.	Tabor Congregation..... 5 00
" 8.	First Philadelphia Congregation..... 67 50
" 8.	Geneva Congregation..... 4 02
" 11.	L. M. S. of Hopkinton Congregation, half-yearly contribution for support of child in Mersine..... 25 00
" 16.	Mr. and Mrs. Robert English..... 2 00
" 18.	Mr. and Mrs. Joseph McElroy, of Sparta, Ill..... 5 00

1896.	
May 18.	Y. P. S. C. E., Brooklyn Congregation.. \$25 00
" 18.	Women's Missionary Society of Pittsburgh Congregation..... 9 70
"	For General Fund..... 1 00
"	Specially for Cyprus..... 12 00
"	Specially for Suadia..... 39 52
" 19.	Central Allegheny Congregation..... 25 00
" 19.	Omission of contribution of Craftsburg Congregation, December 18th, 1895... 43 41
" 21.	Sabbath School of First N. Y. Congregation, formerly of 119th Street, N. Y.... 11 00
" 25.	McKeesport Congregation..... 1 00
June 1.	Bethel Congregation..... 20 00
" 1.	Rev. Isaiah Faris, Cash..... 24 25
" 4.	Sabbath School Bovina Congregation... 78 62
" 5.	Students of Geneva College, Beaver Falls, Pa..... 5 00
" 7.	Henry R. Blair, of Kerster, Pa..... 5 00
" 19.	Urbana, Ill., Congregation..... 20 00
" 25.	Rev. John Galbraith for Latakia..... 20 00
" 25.	" Mersine..... 5 00
" 29.	Rev. R. M. Blackwood..... 25 00
" 30.	Women's Missionary Society Second Philadelphia Congregation..... 585 15
July 1.	Bequest of Mrs. Janet McNaught..... 95 00
" 1.	" " Miss Sarah Glasgow..... 99 90
" 1.	" " Henry George..... 30 00
" 6.	Mission Sabbath School of Olathe Congregation, specially for benefit of Miriam Malcum..... 29 64
" 9.	Second Newburgh Congregation..... 33 00
" 9.	Sabbath School Newburgh Cong'n.... 50 00
" 13.	L. M. S. of Winchester Congregation, semi-annual contribution..... 78 50
" 14.	Donation Princeton, Indiana, Cong'n... 16 00
" 15.	Sabbath School Walton Congregation... 5 00
" 18.	L. M. S. Mercer Congregation..... 15 25
" 22.	Mahoning Branch, Bear Run and Mahoning Congregation..... 23 18
" 31.	Sabbath School of Sharon Congregation 10 00
Aug. 8.	West Hebron Congregation..... 5 00
" 8.	L. M. S. of Pleasant Ridge and Olathe, Kansas, Congregation..... 50 00
" 14.	Missionary Society of Central Allegheny Congregation..... 5 50
" 17.	Liza Martin, Eskridge, Kansas..... 50 00
" 28.	L. M. S. of Allegheny Congregation... 1842 82
" 29.	Bequest of Mrs. Rebecca Brown of Philadelphia, Synod through Board of Trustees..... 7 00
Sept. 4.	B. D., per Miss Amanda Dodds..... 25 00
" 10.	L. M. S. Old Bethel Congregation, specially for schools in Soda, Syria... 102 65
" 15.	Elders of Reformed Presbyterian Church, for Elders' Missionary..... 547 60
" 15.	Young Women of Reformed Presbyterian Church, for Women's Missionary 5 00
" 16.	Ella Dunlap, Shedd, Oregon..... 2 00
" 18.	Miss Sarah M. Stevenson, Zanesville, Ohio..... 25 00
" 18.	L. M. S. of Hopkinton Congregation, balance of half-yearly contribution for education of child in Mersine... 20 85
" 21.	Young Women of Reformed Presbyterian Church, for Women's Mission... 2 50
" 21.	L. M. S. of Sharon Congregation..... 5 00
" 24.	Middleton Congregation..... 7 30
" 25.	Young Women of Reformed Presbyterian Church for Women's Mission... 2 00
" 27.	Mr. and Mrs. Robert English..... 30 00
" 29.	Chinese Sabbath School of Second Boston Congregation..... 10 00
" 29.	Sabbath School of Second Boston Congregation..... 34 75
Oct. 1.	Women's Presbyterial Missionary Society of Illinois Presbytery..... 18 60
" 1.	L. M. S. of Clarinda Congregation..... 3 68
" 8.	Sabbath School, Third Philadelphia Congregation.....

Report of the Foreign Mission Fund.

1896.	
Oct. 8.	Miss Mary J. Frazer, of Bushville, Sullivan County, N. Y. \$2 00
" 8.	Miss Jennie Frazer, of Bushville, Sullivan County, N. Y. 1 00
" 10.	Rehobcth Congregation. 3 00
" 10.	Rev. E. McBurney. 30 00
" 12.	R. A. Wilson, of Waldomar, Cal. 3 00
" 12.	M. and J. Roney, of Eldilla, Pa. 8 00
" 12.	L. M. S. of Morning Sun Congregation. 12 65
" 12.	L. M. S. of Church Hill Congregation. 10 00
" 13.	L. M. S. of Jonathan Creek Cong'n. 5 00
" 24.	L. M. S. of Millers Run Congregation. 24 24
" 30.	L. M. S. of Bethel Congregation. 43 40
" 30.	Mrs. George Porter, of Washington, Iowa, in memory of her husband. 20 00
Nov. 6.	Isabella Griffin, Freeport, Ill. 1 00
" 6.	Ladies of Clarksburg Congregation. 18 65
" 6.	L. M. S. of Lake Reno Congregation. 15 00
" 6.	Sabbath School of Morning Sun Cong'n. 61 50
" 13.	Union Mission Band, Valencia, Pa. 5 00
" 20.	L. M. S. Long Branch Congregation, specially for Native Teacher Cyprus Mission. 24 00
" 25.	David Hamilton, of Greenville, Pa., an old gentleman over 80 years of age. 40 00
" 25.	L. M. S. Rehoboth, Iowa, Congregation. 15 75
" 27.	New Concord Congregation. 10 95
" 30.	Bloomington Congregation. 69 01
" 30.	Two friends of the cause, Kokomo, Ind. 5 00
Dec. 1.	Women's Missionary Society of First Philadelphia Congregation, half-yearly contribution, specially for Latakia School. 50 00
" 1.	L. M. S. of Allegheny Congregation. 50 00
" 8.	Sabbath School of Allegheny Cong'n. 100 00
" 9.	Mrs. Martha Johnson. 3 00
" 9.	Holmwood Congregation. 5 22
" 9.	Church Hill Congregation. 10 65
" 9.	Slippery Rock Congregation. 14 86
" 10.	Topeka Congregation. 9 25
" 10.	College Springs Congregation. 12 20
" 10.	Sharon Congregation. 104 92
" 10.	Londonderry Congregation. 12 50
" 11.	Waukesha Congregation. 56 76
" 11.	Millers Run Congregation. 104 52
" 11.	Coldenham Congregation. 18 50
" 11.	Rev. and Mrs. E. H. Buck. 10 00
" 11.	Long Branch Congregation. 60 00
" 11.	Mansfield, Ohio, Congregation. 17 72
" 11.	Sabbath School, Mansfield, Ohio, Congregation. 4 54
" 11.	Y. P. S. C. E. Mansfield, Ohio, Cong'n. 3 00
" 12.	Superior, Neb., Congregation. 10 51
" 12.	Belle Center Congregation. 14 90
" 15.	North Cedar Congregation. 18 00
" 15.	Oakland Chinese Mission. 10 00
" 15.	Cincinnati Congregation. 10 65
" 15.	Sabbath School Cincinnati Cong'n. 17 42
" 15.	Mrs. M. E. McKee, Clarinda, Iowa. 150 00
" 15.	Syracuse Congregation. 50 57
" 15.	Craftsburg Congregation. 21 00
" 16.	C. E. Society, Craftsburg Congregation. 11 00
" 16.	L. M. S. Kansas City Congregation. 5 00
" 16.	Mrs. S. A. Myers. 1 00
" 17.	Clarinda Congregation. 48 57
" 17.	Winchester Congregation. 117 77
" 17.	Covenantor Society, Rochester, N. Y. 15 00
" 18.	Hickory Grove Congregation. 7 35
" 18.	Morning Sun Congregation. 116 75
" 18.	Oakdale Congregation. 37 65
" 19.	Third N. Y. Congregation. 77 05
" 21.	Union Congregation. 67 16
" 21.	Staunton Congregation. 21 75
" 21.	Esbridge Congregation. 11 45
" 22.	L. M. S. New Castle Congregation. 20 00
" 22.	Rev. P. H. Wylie, Londonderry. 10 00
" 22.	Mrs. Margaret Wylie, Londonderry. 4 00
" 22.	New Castle Congregation. 42 00
" 22.	Sabbath School Parnassus Cong'n. 5 00
" 22.	Sterling, Kansas, Congregation. 11 87

1896.	
Dec. 22.	W. Patton and family, Sterling, Kansas, specially for Cyprus. \$18 30
" 22.	Y. P. S. C. E. Sterling, Kansas, Congregation, for education of boy, Suadia. 10 00
" 23.	St. Johns, N. B., Congregation. 17 00
" 23.	Barnet Congregation. 53 00
" 23.	New Alexandria Congregation. 126 00
" 23.	Jonathan Creek Congregation. 20 00
" 23.	Thos. McClintock, of Bloomington Congregation. 2 00
" 23.	Mrs. D. McCaughan, Bloomington Congregation. 1 51
" 23.	Olathe Congregation. 95 00
" 24.	West Hebron Congregation. 15 00
" 24.	Hebron, Kansas, Congregation. 21 28
" 26.	United Miami Congregation. 94 15
" 28.	Utica Congregation. 96 00
" 28.	L. M. S. Third Philadelphia Cong'n. 33 00
" 28.	Rev. J. L. McCartney, Denver, Col. 5 00
" 28.	Wm. Hogan and wife, Glenwood, Minn. 15 00
" 29.	Brooklyn, N. Y., Congregation. 12 00
" 29.	Second Philadelphia Congregation. 83 67
" 29.	L. M. S. of West Cornwallis Cong'n. 10 00
" 29.	Crawford L. M. S. of Baltimore Cong'n. 28 00
" 30.	Third Philadelphia Congregation. 132 45
" 30.	Old Bethel Congregation. 51 58
" 30.	Princeton, Ind., Congregation. 41 25
" 30.	L. M. S. of Cedar Lake Congregation. 26 38
" 31.	L. M. S. of Parnassus Congregation. 10 00
" 31.	Cedar Lake Congregation. 26 65
1897.	
Jan. 2.	Second Boston Congregation. 20 00
" 2.	Ramsay, Almonte, Congregation. 49 95
" 2.	Centreville Missionary Congregation. 15 00
" 4.	Allegheny Congregation. 52 00
" 4.	Maehoning Branch, Bear Run and Maehoning Congregation. 18 60
" 4.	Old Bethel Sabbath School. 40 05
" 4.	Old Bethel Mission Band. 1 00
" 5.	First Boston Congregation. 49 45
" 5.	White Lake Congregation. 8 82
" 5.	Little Beaver Congregation. 54 27
" 5.	L. M. S. Little Beaver Congregation. 20 00
" 6.	Bovina Congregation. 61 00
" 6.	New Concord Congregation. 22 75
" 7.	L. M. S. of Utica Congregation. 40 72
" 9.	J. R. Copeland, Parnassus. 15 00
" 9.	Professor Willson. 10 00
" 9.	L. M. S. Washington, Iowa, Cong'n. 7 00
" 11.	Cedarville Congregation. 30 00
" 11.	Evans, Colorado, Congregation. 20 55
" 11.	Bethel Congregation. 21 95
" 11.	A friend, per Rev. P. J. McDonald. 3 00
" 11.	Rev. P. J. McDonald. 7 00
" 11.	L. M. S. Jonathan Creek Congregation. 8 00
" 12.	Geneva Congregation. 145 52
" 12.	First Philadelphia Congregation. 26 72
" 12.	Young people of Second New York Congregation, specially for salary of missionary in Cyprus. 500 00
" 14.	Mrs. M. J. Williams, Los Angeles, Cal. 10 00
" 14.	Wahoo Congregation. 6 50
" 14.	Youngstown Congregation. 4 00
" 14.	First Beaver Falls Congregation. 69 58
" 15.	A father—for his children. 5 00
" 15.	Miss Jamison. 2 00
" 15.	Rehoboth, Iowa, Congregation. 72 10
" 15.	Clarksburg Congregation. 17 00
" 18.	Tabor Congregation. 8 25
" 19.	Eighth Street, Pittsburgh, Cong'n. 53 71
" 19.	Mr. and Mrs. Robert English. 2 00
" 20.	Southfield Congregation. 56 00
" 20.	Sabbath School Southfield Cong'n. 14 00
" 20.	L. M. S. Southfield Congregation. 15 00
" 21.	Brookland and Manchester Cong'n. 20 00
" 21.	York, N. Y., Congregation. 63 00
" 22.	L. M. S. Pleasant Ridge, Olathe, Cong'n. 5 00
" 22.	Morning Sun Congregation, additional. 3 75
" 22.	Sharon Congregation, additional. 13 00
" 22.	Sabbath School, Sharon Cong'n. 24 42

Report of the Foreign Mission Fund.

1897.		1897.	
Jan.	22. Sabbath School, Third N. Y. Congregation.....	\$101	00
"	23. Hugh Luckey, Walton, N. Y.....	5	00
"	23. Old Bethel Congregation, additional.....	10	00
"	23. Women's Missionary Society of New Alexandria Congregation.....	33	00
"	18. White Lake Congregation.....	1	50
"	26. Sabbath School of Bovina Cong'n.....	16	10
"	26. Two friends of Missions.....	100	00
"	26. Rom. 3, 24.....	61	00
"	27. Rev. R. C. Allen of Grove City, Pa.....	5	00
"	28. R. A. McCoy, of Mansfield.....	1	00
"	29. L. M. S. Manchester and Brookland Congregation.....	9	00
"	16. L. M. S. Morning Sun Congregation.....	16	35
Feb.	1. Mission Sabbath School of Olathe Congregation, specially for benefit of Miriam Malcum, in Latakia School.....	23	20
"	1. Cornwallis Congregation.....	40	00
"	2. First Newburgh Congregation.....	335	18
"	2. Geneva Congregation, additional.....	8	00
"	3. Hopkinton Congregation, additional.....	120	00
"	3. S. S. Second N. Y. Congregation.....	213	44
"	5. Winchester Congregation, additional.....	16	00
"	5. Parnassus Congregation.....	38	51
"	6. A friend of Missions.....	10	00
"	6. Mrs. Annie Chace's S. S. Class, Boys.....	7	50
"	6. Mrs. W. H. Rice, West Kortright.....	1	00
"	11. St. Louis Congregation.....	12	00
"	11. Bethel Congregation.....	32	00
"	11. Oscar Preston.....	14	
"	11. Walker Preston.....	19	
"	11. S. S. Third Philadelphia Congregation.....	9	52
"	15. York, N. Y., Congregation, additional.....	7	00
"	15. T. A. Stewart, specially for Latakia.....	2	00
"	16. Sterling, N. Y., Congregation.....	50	00
"	17. Walton, N. Y., Congregation.....	18	00
"	17. L. M. S. Syracuse Congregation.....	20	00
"	17. L. M. S. York, N. Y., Congregation.....	10	00
"	18. Central Allegheny Congregation.....	14	41
"	18. Rev. W. J. Sproull, of Markle, Pa., interest on collections of Convecheage Congregation.....	8	65
"	19. J. M. and L. Wylie of Drayton, S. D.....	25	00
"	22. John A. Reynolds, Winchester, Kansas.....	20	00
"	25. Lisbon Congregation.....	42	50
"	25. Mrs. Isabella Bowls, Almonte, Ontario, Can.....	5	00
"	27. A member of Second New York Congregation, specially for Mountain Schools.....	500	00
March	3. Christian Endeavor Society, per Rev. J. M. Foster.....	10	00
"	3. Mr. T. M. Slater, per John T. Morton.....	5	00
"	3. A family in Second N. Y. Congregation, specially for Cyprus.....	8	50
"	8. Bellefontaine Congregation.....	17	70
"	8. Specially for education of a Fellabar boy in Suadia Mission.....		
"	Mrs. Agnes Daugberty.....	2	00
"	Mrs. Bella Hueston.....	1	00
"	Mrs. L. B. Sterritt.....	50	
"	Miss Belle Hueston.....	1	00
"	A friend.....	50	
"	10. L. M. S. Winchester Congregation semi-annual payment for support of native teacher.....	50	00
"	11. J. W. Preston, Burdett, Kansas.....	2	00
"	11. Rehoboth, Iowa, Congregation, additional.....	20	50
"	17. L. M. S. Old Bethel Congregation, specially for school at Suadia.....	25	00
"	19. Muskingum Branch, Muskingum and Tomica Congregation.....	1	85
"	22. Mr. and Mrs. Joe McElroy, Sparta, Ill.....	5	00
"	22. Women and friends of Second New York Congregation for Mountain Schools.....	\$450	00
March	23. Mary L. Staley, Ray, Indiana.....	5	00
"	23. Birthday offering of the oldest member of Sterling, Kansas, Congregation.....	86	
"	24. R. W. Campbell, of Baxter, Pa.....	8	00
"	24. Joseph McGiffin, of Baxter, Pa.....	2	00
"	24. Women's Missionary Society of Lochiel Congregation.....	5	00
"	25. Second New York Congregation.....	2138	72
"	26. Mrs. J. C. Renfrew, Renfrew, Pa.....	25	00
"	27. Mission Band of Hebron Congregation, Kansas, specially for Cyprus.....	4	65
"	30. A friend of Mission.....	25	00
"	30. First Boston Congregation, additional.....	13	00
"	30. Sabbath School Class of Miss Henderson, in First Boston Congregation.....	5	50
"	30. Donation in Treasurer's hands, June 24, 1897, according to terms of gift.....	140	00
"	29. L. M. S. Hopkinton Congregation.....	30	00
April	3. L. M. S. Belview Branch Salem Congregation:		
"	Mrs. M. I. McFarland.....	5	00
"	Mrs. David Longwell.....	1	00
"	Mrs. Narcissus Kemmer.....	65	
"	3. Belview Branch Salem Congregation.....	4	68
"	5. Sabbath School Olathe Congregation.....	21	72
"	5. Sabbath School Londonderry Congregation.....	6	00
"	5. Ladies in Glenwood.....	6	00
"	5. Evans Congregation, Colo., additional.....	2	00
"	5. Rev. and Mrs. W. W. Carithers	15	00
"	Miss Alice Carithers.....	6	00
"	Miss Kate McBurney.....	10	00
"	Miss Joanna Speer.....	5	00
"	Miss Maggie Walkinshaw.....	2	00
"	John Turnbull.....	1	00
"	Nellie Cox.....	30	
"	Etta.....	10	
"	Isa Yellow Fish.....	5	
"	David Poh-Po-wetie.....	1	30
"	Attoknie and wife.....	2	65
"	Minnie Po-ha-du-ab.....	5	
"	Sarah Tber you que.....	5	
"	10. Mansfield Congregation, additional.....	1	00
"	10. Barnesville, N. B., Congregation.....	9	00
"	10. Sabbath School Mahoning Branch, etc.....	6	46
"	13. Sabbath School College Springs Congregation.....	3	25
"	15. Mission Band, Union Congregation.....	10	00
"	16. Synod's Board of Trustees, dividend D. Gregg Estate.....	2022	87
"	17. Sabbath School of Sharon Congregation.....	17	28
"	20. L. M. S. Allegheny Congregation.....	40	00
"	20. Cedar Lake Congregation, additional.....	2	00
"	21. J. R. McKee Mission Band, Pittsburgh Congregation.....	40	00
"	20. S. S. Class No. 7, Boys in Oliver Street Presbyterian Church, Minneapolis, Minn.....	3	00
"	22. North Salem Congregation.....	4	50
"	23. A friend of Missions, per R. M. S.....	10	00
"	24. Mrs. Mattie Patten, to reduce over-draft.....	10	00
"	24. Mrs. Rebecca Law.....	1	50
"	24. Sabbath School Parnassus Cong'n.....	5	00
"	26. Mercer.....	18	50
"	26. Lemon Congregation, additional.....	1	00
"	27. Ministers of Ref. Pres. Church, through HERALD OF MISSION NEWS, for salary of pastors' missionary.....	560	00
"	27. Sabbath School of Second Cong'n, Phila.....	366	00
"	28. L. M. S. Long Branch.....	23	50
"	30. Sabbath School Walton.....	15	00
"	30. Kansas City.....	23	18
"	30. Barnet Congregation, additional.....	12	00

Report of the Church Erection Fund.

1895.	
May	6. Proceeds of Sale of Sylvania Church Building, with Interest..... \$128 25
"	9. Synod's Board of Trustees, Dividend 1 Share D. Gregg Estate..... 362 26
"	9. Do., Dividend Invested Funds..... 187 00
"	17. Bethel Congregation..... 3 50
June	24. Rev. R. J. Gault..... 2 00
July	15. Ramsey Congregation..... 17 00
"	29. Mrs. Jane Marion, of Bethel Cong'n..... 1 00
Aug.	7. Tomica Congregation..... 1 50
"	7. Proceeds of Sale of Rushsylvania, Ohio, Church Property, per order of Synod..... 202 00
Sept.	5. Clarksburg Congregation..... 3 90
"	10. John Hill and family, of Belview Branch Joseph McFarland and family, Belview Branch..... 2 52
"	18. New Castle Congregation..... 5 80
Dec.	10. Miss Alice Carithers..... 2 00
"	10. Miss Kate McBurney..... 2 00
"	10. Miss Joanna Speer..... 1 00
"	11. Mrs. M. E. McKee, of Clarinda Congregation, Iowa..... 50 00
"	28. Rev. S. R. McClurken, of Fair Grove, Michigan..... 5 00
"	30. Proceeds of Sale of Bush Creek and Locust Grove Congregation, Locust Grove, Ohio..... 35 00
1896.	
Feb.	15. L. M. S. of Geneva Cong'n, Beaver Falls, but specially contributed to Building Funds of Topeka, Kansas, Cong'n..... 23 00
March	4. Cedarville Congregation..... 16 86
"	5. Allegheny..... 69 30
"	5. Second Phila. "..... 17 90
"	5. Jonathan Creek Congregation..... 2 42
"	6. United Miami..... 12 60
"	6. Superior Congregation, Nebraska..... 2 32
"	6. Princeton Congregation, Indiana..... 6 10
"	7. First Congregation, Cambridge, Mass..... 14 60
"	11. Rev. R. J. Gault and wife..... 6 00
"	11. Parnassus Congregation..... 9 14
"	11. Geneva..... 26 15
"	12. Belle Center..... 6 72
"	14. Brooklyn, N. Y., Congregation..... 7 26
"	16. Clarinda..... 8 70
"	16. Winchester..... 18 00
"	18. Little Beaver..... 5 12
"	18. S. S. Parnassus..... 4 00
"	20. Morning Sun..... 12 31
"	20. Hickory Grove..... 8 67
"	20. Cedar Lake..... 2 00
"	16. Chinese Mission, Oakland, California..... 5 00
"	23. Evans, Colorado..... 8 10
"	23. Mrs. Mary McFarland, of Medaryville, Ind..... 5 00
"	25. Rehoboth, Ohio, Congregation..... 15 00
"	25. Londonderry, Ohio, Congregation..... 3 36
"	26. New Concord Congregation..... 6 30
"	27. Third New York..... 10 00
"	27. Sterling, Kansas, "..... 3 72
"	27. Rev. John Galbraith..... 5 00
April	7. Brookland and Manchester Cong'ns..... 15 00
"	9. First Beaver Falls Congregation..... 3 00
"	9. Millers Run..... 45 86
"	10. Youngstown..... 2 00
"	13. Wahoo..... 3 25

1896.	
April	13. Second New York Congregation..... \$190 30
"	14. Ramsey, Almonte, "..... 9 80
"	15. Old Bethel, "..... 8 08
"	16. Cincinnati "..... 6 00
"	16. Mansfield "..... 1 75
"	17. Beulah "..... 80
"	16. Sharon "..... 12 55
"	20. Utica "..... 3 83
"	20. Vernon "..... 9 82
"	20. Olathe "..... 16 00
"	21. Hebron, Kansas, "..... 1 55
"	21. Synod's Board of Trustees, Dividend 1 Share of the Income of the David Gregg Estate..... 408 82
"	21. Mrs. Rebecca Law, New Concord, Ohio..... 1 00
"	21. Baltimore Congregation..... 6 00
"	24. New Alexandria Congregation..... 15 37
"	25. Slippery Rock..... 4 15
"	25. Adamsville..... 2 50
"	27. Mercer "..... 4 25
"	27. Lake Reno "..... 2 10
"	29. College Springs "..... 3 79
"	29. Long Branch "..... 8 40
"	30. Sterling "..... 10 00
"	30. St. Louis..... 5 75
May	1. Synod's Board of Trustees, Dividend from Invested Funds..... 195 50
"	2. Barnet Congregation..... 11 50
"	2. Union "..... 7 39
"	5. Bethel "..... 3 00
"	5. Geneva "..... 3 25
"	5. Third Phila..... 9 39
"	7. Bloomington Congregation, Indiana..... 25 59
"	7. Interest on Note held by John H. Mearns, of Guide Rock, Nebraska, for balance of payment of property of Eckly Congregation..... 11 40
"	7. Booma Congregation..... 7 50
"	19. First Phila Congregation..... 27 00
"	25. McKeesport "..... 50
June	4. Oakdale "..... 11 50
"	4. S. S. Parnassus "..... 3 00
"	25. New Castle "..... 6 00
Nov.	21. Brooklyn, N. Y., "..... 10 00
Dec.	15. Mrs. M. E. McKee, Clarinda, Iowa..... 50 00
1897.	
April	20. Londonderry Congregation..... 3 50
"	20. J. R. Copeland, of Parnassus Congregation..... 5 00
"	20. Cedar Lake Congregation..... 3 00
"	23. Hickory Grove Congregation..... 1 80
"	24. Mrs. Rebecca Law..... 1 00
"	26. Vernon Congregation..... 5 56
"	27. Mercer Congregation..... 2 05
"	27. Geneva Congregation..... 16 54
"	29. Wahoo, Nebraska, Congregation..... 2 00
"	29. Millers Run Congregation..... 34 84
"	29. Oakdale Congregation..... 7 50
"	29. Hopkinton Congregation..... 9 25
"	29. Allegheny Congregation..... 36 00
"	30. Olathe Congregation..... 16 40
"	30. Barnet Congregation..... 14 00
May	1. Bethel Congregation..... 3 65
"	1. Synod's Board of Trustees, dividend Invested Funds..... 187 00
"	1. Sterling Congregation..... 18 00

Also the following for the "Sustentation Fund."

1895.	
May	6. Sterling, Kansas, Congregation..... \$2 50
"	6. Salem Congregation..... 60
"	13. Jonathan Creek Congregation..... 3 40
"	9. Synod's Board of Trustees, Dividend on 1 Share D. Gregg's Estate..... 362 26
"	17. Bethel Congregation..... 3 65
"	20. Proverbs 3: 9..... 500 00

1895.	
May	31. Fourth N. Y. Congregation..... \$9 21
"	31. Londonderry "..... 4 60
June	14. United Miami "..... 14 80
"	24. Rev. R. J. Gault..... 5 00
July	15. Ramsay Congregation..... 20 00
"	29. Mrs. Jane Marion, of Bethel Cong'n..... 1 00
Ang.	6. Tomica Congregation..... 75

OUR VIEWS OF MISSION WORK.

THE MISSION OF THE SPIRIT.

Rev. J. M. Foster, Boston, Mass.

The work of the Spirit is referred to in the Old Testament some 80 times. In the New Testament He is called the Spirit 270 times, the Holy Ghost or Holy Spirit 93 times, in the Acts His work is mentioned 60 times, and in the eighth chapter of Romans He is spoken of 17 times. These facts reveal the importance of the Spirit's work. In the vision of Zechariah, the prophet saw the golden candlestick with its seven lamps. There were two olive trees, one on the right side and the other on the left, and seven golden pipes through which the golden oil was emptied into the lamps for the light. The prophet noted two branches, with two golden pipes connecting with the lamps. Here there is one golden candlestick, in Revelation the Apostle John saw seven golden candlesticks. In the old economy there was one exclusive Church, in the new there are many churches. There were seven lamps on Zechariah's candlestick. John saw before the throne in heaven seven lamps which are the seven spirits of God, the seven-fold operation of the Holy Spirit. These seven lamps were set on the seven golden candlesticks, and Christ walked in the midst of them. The churches are the lamp-stands for the Holy Ghost. Christ is the root-stock, or root-trunk, and His

people are the branches of the two olive trees. The two conspicuous branches are the faithful few who insist upon the application of God's word to Church and State. The golden pipes are the ordinances of God's word through which the graces of the Spirit are communicated to the world.

I. *The Spirit anointed Christ the representative of man.*

By the Spirit He was led into the wilderness to be tempted of the devil, by the Spirit He cast out devils, by the Spirit He preached and wrought miracles, by the Spirit He died and rose again, by the Spirit He ascended to heaven and was exalted to the throne of universal dominion. And having received of the Father the promise of the Spirit, so that all the energies and resources of the Holy Ghost became His, He gave these gifts to men.

II. *He anointed the apostles and prophets of the new economy with the Holy Ghost.*

On the day of Pentecost they were endowed with the gift of inspiration and power to perform miracles as a confirmation of their inspiration, which continued until the New Testament had been completed. Through their word the Holy Ghost was communicated to all who believed.

III. *The Holy Ghost directed these apostles and prophets in organizing the Church which was to be the abode of the Spirit.*

Just as the cloud of glory abode in the Holy of Holies in the temple, so the Holy Spirit abides in the Church. The Church of Rome calls itself the *Holy See*. That is a false claim, because of its apostasy. But the true Church of Christ is the Holy See, the seat of the Holy One, the throne of the Holy Ghost, "an habitation of God the Spirit."

IV. *The administration of the Spirit is in and through the Church.*

The ordinances of Christ's house are the golden pipes through which the golden oil of grace flows into the hearts of His people. There are seven golden pipes.

1. *The Ministry.* In 1 Cor. 12:28 and Eph. 4:11, we have a list of the ascension gifts of Christ, special and ordinary. Among the permanent gifts in each list is the teacher, or preaching elder. A pastor is a gift of the Holy Ghost. "Pray ye, therefore, the Lord of the harvest, that he would push out laborers into his harvest." Matt. 9:38.

2. *Ruling Elders.* "The governments" in one list and "pastors" in the other refer to the ruling elders. Paul charged the elders of Ephesus: "Take heed to yourselves and to the flock over which the Holy Ghost hath made you overseers." Acts 20:28. A congregation of believers, with its pastor sent by the Holy Ghost and its elders chosen by Him, is to the body of Christ what the lungs are to the body. The pastor and elders are the bronchial tubes, the members are the air cells. It is possible for a man to live when all the air cells in one lung and many of the cells in the other have been congested and he inhales and exhales the air only by a few cells of one lung. But that is not health. It is a dying state.

The healthy man throws back his shoulders, elevates his chest and breathes fully, filling every air cell. That is health. In many churches the majority of the members are not receivers of the Holy Ghost, and the pastor and elders are congested with worldliness. They have a name to live while they are dead. In the excavations of old Pompeii bodies of men and women were found in the streets in a perfect state of preservation, where they had been encased by the lava of Vesuvius 1,800 years ago. But the moment they came in contact with the air they melted into a heap of ashes. Many congregations of professed Christians have only a name to live while they are dead. Let him that readeth take heed. "He that hath an ear let him hear what the Spirit saith to the churches." The spiritual church is the golden pipe. See "My Life and Times," by Rev. Cyrus Hamlin, D. D., founder of Roberts College, Constantinople.

3. *The preaching of the word.* In 1 Pet. 1:12, it is declared that they "preached the Gospel with the Holy Ghost sent down from heaven." In 1 Cor. 2:4, Paul said his Gospel "was in demonstration of the Spirit and with power." The Holy Spirit is in the word, as the wire is charged with the electric current. And the moment it comes in contact with the heart of the hearer the Spirit acts, just as the man is shocked who touches the "live wire." "The words that I speak unto you, they are spirit and they are life." John 6:63. The question of popularity in the pulpit lies between the applause of men and the approval of the Holy Spirit. Shall it be the shouts of men that Herod's oration called out, or the acknowledgment of the Holy Spirit which Paul received when He fell upon those to

whom the apostle ministered? The latter is the golden pipe.

4. *Prayer.* True prayer is inspired by the Holy Ghost. He maketh intercession in the hearts of believers according to His word. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." If we are so filled with the Spirit that He thinks through our minds and loves through our hearts, and chooses through our wills, and responds to the word through our sensitive consciences, and speaks through our tongues, and acts through our hands, and walks through our feet, and lives in our lives, then our prayers are His prayers and being according to the will of God are answered. "If any two of you shall agree on earth as touching anything that ye shall ask, it shall be done of My Father which is in heaven." Matt. 18:19. That word agree is strong. Satan filled the hearts of Ananias and Sapphira, and they agreed together with Satan to lie to the Holy Ghost. The Holy Spirit fills the hearts of two believers and they agree together with the Holy Ghost as to their petition. All the chords of an instrument are brought into harmony with a standard key, and then it is "in tune." The Holy Spirit is the standard key. When a congregation of believers are brought into harmony with Him, then their prayers prevail. This is praying in the name of Christ, or *in Christ*. It is praying *in the Spirit*. This is a golden pipe. See "Memoirs" of Rev. John G. Paton, D.D., missionary to the New Hebrides.

5. *Singing psalms to God's praise.* In Eph. 5:18, 19, we have the command, "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs,

singing and making melody in your hearts to the Lord." In Col. 3:16 we read: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." In preaching, the minister teaches the people the doctrines of God's word and admonishes them as to their duties. This he does by the Spirit. In the service of praise the people teach one another the doctrines of the word, all of which are found in the "Book of Psalms," and admonish one another as to duties enjoined in the Scriptures, all of which are found in the Psalms. But they must be filled with the Spirit to do this. And then the Spirit strikes the chords of their hearts with the plectrum of the Psalms, and they make melody in their hearts to the Lord, and express it with their lips in the words of the inspired "praises." This is praising God with the spirit and in truth. This is a golden pipe of grace.

6. *The sacraments.* Baptism is the initiatory seal, and the Lord's Supper is the confirming seal of the covenant of grace. We are baptized into the name of the Father, Son and Holy Ghost. The bread which we break is the communion of the body of Christ; the cup which we bless is the communion of the blood of Christ. In Ex. 30:31 we read that the holy anointing oil with which Aaron and his sons were to be anointed and the tabernacle furniture was not to be put upon the flesh of man, nor upon a stranger, nor was any to be made like it. The grace of praise cannot be exercised by the natural man. The anointing of Christ's children is not for those who are strangers to Christ. No substitute for the grace of the Spirit can be brought in.

The praise service and the sacraments are for Christ's own children, in whom the Holy Ghost dwells. They are the golden pipe.

7. *The missionary work of the Church.* Here is the simple story. The missionaries are selected. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereto I have called them." Acts 13:2. They are thrust out into the field. "So they, being sent forth by the Holy Ghost, departed into Seleucia." Acts 13:4. They are enabled to preach. "Then Saul, who also is called Paul, filled with the Holy Ghost, said." Acts 13:9. They are supported under persecution. "And the disciples were filled with joy and with the Holy Ghost." Acts 13:52. Their work among the Gentiles is acknowledged. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us." Acts 15:8. They were advised in settling difficult questions which arose in connection with their missionary work. "It seemed good to the Holy Ghost and to us." Acts 15:28. They are hindered from entering a field not appointed of the Lord. "They were forbidden of the Holy Ghost to preach the Gospel in Asia; they assayed to go into Bithynia, but the Spirit suffered them not." Acts 16:6, 7. They are empowered for their work. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. It is our duty to seek the heathen at our doors. The Chinamen in our cities should be brought. "Beginning at Jerusalem." Then we should send the Gospel to the

freedmen in the South. They are our Judea. Then missionaries to our Indian tribes. They are our Samaritans. Then missionaries should be sent to Syria, Asia Minor, China, Africa, and every other land. These are the golden pipe of the Spirit. See Dr. A. J. Gordon's "The Holy Spirit in Missions."

V. *Through the Church the Holy Ghost brings sinners to Christ.*

"And when He is come He will convince the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father and ye see Me no more; of judgment, because the prince of this world is judged." John 16:8-12.

The Holy Spirit convicts of sin. But sin is disobeying God. It originates in dislike to God. This opposition was revealed when Christ came. "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." The depths of human depravity were never discovered as in the betrayal, trial and crucifixion of the Son of God. The apostles charged the Jews with murdering the Lord of Glory. They charged the Gentiles with refusing to accept Him who had been crucified. This is only the reverse side of the charge made against the Jews. So the sin that convicts us of hating God is unbelief toward His Son.

The Holy Ghost convicts of righteousness. Men think that righteousness consists in putting away faults and practicing virtues. The Holy Ghost convinces that righteousness originates in the heart and consists in loving God supremely and our neighbors as ourselves. No one except Christ has ever rendered such an obedience. But sin is the breach of God's law

and brings an infinite penalty. No one but God could endure that penalty. The apostles were witnesses to Christ's spotless life, His vicarious death, His resurrection and ascension. But their information ceased when the cloud received Him out of their sight. And so the Holy Ghost came down from heaven and testified that Christ had entered heaven and ascended the throne and had received the promised Spirit. "And we are witnesses of these things and so also is the Holy Ghost."

When the high priest entered the most holy place the people stood without awaiting his return. In the meantime the bells on his garments, struck by the pomegranates, gave forth a sound that assured them that he lived. So Christ, when He had once offered Himself a sacrifice for sin, entered into heaven. And His people remain on earth waiting for His return. In the meantime the Holy Ghost came down and remains as His representative until He comes.

The Holy Ghost convicts of judgment, because the prince of this world is judged. In His cross Christ conquered Satan and spoiled his kingdom. "Now is the judgment of this world, now is the prince of this world cast out." "Through death He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage." Christ having conquered Satan on the field of law in His cross, has ascended the throne and is bringing this world into allegiance to Himself. These are the truths to which the Church bears testimony. By them sinners are born again by the Spirit. The light and heat and life are stored in the sun. Through the medium of the atmosphere they are

transferred to us. The light and love and life of God are in Jesus Christ. Through the Holy Ghost they are transferred to men. When the sun sets the world is in darkness. But the moon sheds the reflected sunlight upon us. So Christ, the Sun of Righteousness, has withdrawn. But the Church, "fair as the moon," indwelt by the Spirit, reflects the light of Christ upon the world. "Ye are the light of the world. If the light that is in you be darkness, how great is that darkness."

"The moon above, the Church below, a wondrous race they run, and all their radiance, all their glow, each borrows from its sun."—Dr. Gordon, "The Mission of the Spirit."

VI. *Through these truths proclaimed by the Church in the ears of sinners the Holy Ghost regenerates those whom He will.*

"Born again," is Christ's expression. "Born from above," so some. "Ye are from beneath, I am from above." He was the Son of God. The unbelieving Jews were of their father, the Devil. "Born from the beginning," so others. God made man holy and happy and immortal. By sinning he became guilty, miserable and subject to death. His tendency is away from God. Like the river Jordan, which takes its rise in Mount Hermon and flows down and through the Sea of Galilee, 700 feet below the Mediterranean, and on down over twenty-seven cataracts into the Dead Sea, from which there is no outlet, 1,300 feet below the sea-level, man's life flows down into the dead sea of selfishness. He must be born of the life that never turned away from God. "I give unto them eternal life," a life that had no beginning and has no end. This life is communicated through the Word. "Of His own will

begat He us with the word of truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" The natural man cannot become a spiritual man without this birth of the Spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." No amount of culture will make a bad tree good, and no amount of degeneracy will make the good essentially bad. "A good tree bringeth forth good fruit, a bad tree bringeth forth evil fruit." "Ye must be born again." See Dr. Gordon's "Grace and Glory." The manifestations of this new life are the same in every land. 1. The sinner is alarmed. When the Jews heard Peter's sermon they cried out: "Men and brethren, what shall we do?" When Saul saw the light above the brightness of the sun he, trembling and astonished, said: "Lord, what wilt Thou have me to do?" The convicted jailer at Philippi came trembling and fell at the feet of Paul and Silas and said: "Sirs, what must I do to be saved?" 2. The sinner prays. "Lord, from the depths to Thee I cried." The Spirit said to Ananias, Go to the street called Strait and ask for one Saul, "for, behold, he prayeth." We can imagine his prayer. It was the prayer of the publican who blushed to lift up his eyes to heaven, but cried, "God be merciful to me a sinner." 3. The obedience of faith follows. Peter says: "Ye have purified your souls by obeying the truth in the Holy Spirit." That is, they took Christ as their Prophet and sat at His feet to learn of Him. They took Him as their Priest, and, relying upon His blood for forgiveness and His intercession for acceptance, their hearts sprinkled by the blood of Jesus became the habitations

of the Holy Ghost. They took Him as their King and surrendered their souls to Him cheerfully and absolutely as Saviour and Lord. This is the obedience of faith. 4. They have sweet peace. "Their peace is like a river and their righteousness like waves of the sea." 5. They have joy. When the spouse arose to open to her beloved, her hands dropped with myrrh and her fingers with sweet smelling myrrh on the handles of the lock. The moment we begin responding to the voice of the Spirit we have joy in the Holy Ghost. 6. We love Jesus. "We love Him because He first loved us." "The love of Christ constraineth me." 7. Godly sorrow for sin. In Zechariah we learn that when the spirit of grace and supplication has been poured out, "they look upon me whom they have pierced and mourn for him as one mourns for an only son, and are in bitterness, as one that is in bitterness for his firstborn." Martin Luther, the monk, was troubled over his sins. He fasted and scourged himself until he fainted. The Vicar-General, Staupitz, found him. He said, "Look to Jesus." "Oh, my sins, my sins!" cried Luther. "Would you be the semblance of a sinner and only have the semblance of a Saviour? Your sins are real, your Saviour is real. Look to Jesus. Think of His wounds. The just shall live by faith." When the believer realizes that he has sinned against the love of Christ, he cannot forgive himself until the Holy Ghost lifts him up. 8. Then he professes Christ. "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salva-

tion." And so being justified by His death we are *saved by His life*. And thus, one by one, the Holy Spirit gathers in those for whom Christ died. And through the Church it is all accomplished.

VII. *Through these truths the Holy Spirit sanctifies every renewed soul.*

Believers are crucified with Christ and raised together with Him. That means not only that they are vitally united with Him, so that His death and resurrection are regarded as theirs, but there is a likeness between His death and resurrection and their death to sin and resurrection to a new life. The maxims and laws and vanities of this world have no more power over them than over a dead man. They are spiritual beings, and live lives of faith on the Son of God. Paul is called "the fusile apostle." Just as metal is melted and poured into the mold, so his soul was melted by Christ's love and molded by the death and resurrection of Christ. But this work the Spirit does only when the whole truth is proclaimed by His indwelt people. "When one possesses not the whole of life," says Vinet, "he possesses not the whole of truth." The truth sanctifies.

VIII. *The Holy Ghost makes the renewed His agents.*

"How shall they call upon Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? Faith cometh by hearing, and hearing by the word of God." The order is: The believer speaks the truth, the sinner hears. The Spirit touches the sinner's heart. The sinner believes and professes Christ. Another sinner hears the confession, and the Spirit touches his heart. And so the message goes from lip to ear, from

ear to heart and from heart to lip. This is the true apostolic succession.

A bucket and a barrel may be set under a great spring. They are both soon filled. When the overflow begins, the overflow from the bucket is just as great as from the barrel. We are to be receivers of the Spirit and then dispensers. We must first be filled with the Spirit; and then, no matter whether we be great or small, whether we have one, or ten, or one hundred talents, the overflow is the same. The Church needs saints overflowing with grace for her work.

IX. *The Holy Ghost, by the testimony of the Church, strives with the world to its condemnation.*

Before the flood He pled with men by the flaming sword at the east gate of the garden, by the fire from heaven which consumed the sacrifice of Abel, by the prophecying of Enoch, by the preaching of Noah and his building the ark. But their neglect led him to say: "My Spirit will not always strive with man." The Jews had the oracles of God and the covenant and the promises and the glory of the Lord. The earlier and later prophets were sent. Last of all God sent His own Son.

Him they crucified. For six years after Pentecost they stood out against the apostles. Then Stephen was brought before their council. They hardened their hearts against his message. Then he said: "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost; as your fathers did, so do ye." So where the gospel of Christ's cross and throne is preached by His people, the Holy Ghost enlightens the minds of the ungodly, convicts unto condemnation by making them confess that Jesus was holy, that unbelief in Him is sin, and that right will ultimately triumph

over wrong, invites them to come unto Christ and be saved; warns them of danger and fills them with alarm, lays open their hearts by the sword of the Spirit, and moves them to set about an outward reformation. But with all this they go back.

Lot's wife felt the pressure of the angel's hand and followed out of Sodom, but then looked back. Pharaoh confessed that he had sinned and that God was righteous, and yet hardened his heart. Israel went out of Egypt and then lusted in the wilderness, and God swore in His wrath that they should not enter into His rest. Balaam prophesied beautifully, but loved the wages of unrighteousness and fell with the Moabites fighting Israel. Ophra was pleased with the God of Naomi, but she loved the gods of her ancestors more and went back. Saul, in intellectual capacity, administrative ability and military prowess, was strong. He also received the spirit of prophecy and God gave him another heart; but jealousy led him astray, and he died by his own hand on Mount Gilboa.

Herod heard John the Baptist, and he did many things; but his wife moved him to slay his friend, and he set at naught the Lord of Glory. Judas preached and worked miracles, but he coveted the silver and betrayed his Lord and died by his own hand. Ananias and Sapphira heard the Gospel with joy, but they lied to the Holy Ghost and fell before Him. Felix trembled when Paul preached, but he procrastinated.

Agrippa was almost persuaded, but was lost. Demas served Paul awhile, but presently forsook him, having loved the present world.

So, whether it be a darling sin or inordinate attachment to the world, or a fatal indifference, the Holy Spirit at last departs and leaves them to themselves.

There are degrees of opposition to the Spirit. They vex him. "They returned and vexed the Holy Spirit, and so He became their enemy." They resist the Spirit. "Ye do always resist the Holy Ghost." They lie unto the Holy Ghost. "Wherefore hath Satan filled thine heart to lie unto the Holy Ghost?" They insult the Spirit. "They counted the blood of the covenant where-with they were sanctified an unholy thing, and have done despite unto the spirit of grace." The "sin unto death" seems to be the final rejection of the message of the Holy Spirit. The "blasphemy against the Holy Spirit" seems to be a malicious ascription of the work of the Holy Spirit to the devil. That sin hath never forgiveness.

This is the last act in the tragedy. But Christ is glorified in the proclamation of the Gospel message, whether it be a savor of life unto life in those who believe by the Holy Ghost, or a savor of death unto death in those who are convicted unto condemnation by the Holy Ghost.

See Bickersteth's "The Spirit of Life." Chap. "Striving With the World."

X. *Through the testimony of the Church the Holy Ghost will subdue the nations to Christ.*

Zerubbabel represented the State and Joshua the Church in Zechariah's prophecy. Samaria interfered with the rebuilding of the temple and alienated the King of Babylon. The prophet brought this message: "Who art thou, O great mountain! Before Zerubbabel thou shalt become a plain!" "It is not by might nor by power, but by my Spirit, saith the Lord." "The Lord shall build His temple. Upon one stone shall be seven eyes. They shall lay the head-stone with shoutings. Grace, grace unto it." The two olive branches and their golden pipes, Joshua and Zerubbabel,

were the channels for this grace. The head-stone of the corner is Christ, and the seven eyes are the Holy Ghost. John saw the Lamb on the throne in heaven, "having seven horns and seven eyes," which are the seven spirits of God sent forth into all the earth. Christ exercises His mediatorial domain by the wisdom and power of the Holy Ghost. And this is His message: "To him that overcometh will I give power over the nations and he shall rule them with a rod of iron, even as I have received of My Father. He that hath an ear let him hear what the Spirit saith to the churches." "I will give power unto my two witnesses and they shall prophesy." And so, when the decisive conflict between Rome-Pagan and the Church is described, it is: "There was war in heaven. Michael and his angels fought, and the dragon and his angels, and prevailed not, and the dragon was cast out into the earth." Paganism went down and Christianity ascended the throne of the Cæsars. When the decisive battle between Rome-Papal and the Church is described, it is: "These shall make war with the Lamb and the Lamb shall overcome them,

for He is Lord of lords and King of kings; and they that are with Him are called and chosen and faithful." And when the decisive battle between Christ and the allied forces of apostate Christendom, the armies of heaven follow Christ, He and they riding upon white horses. And then the angel proclaims: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

So a purified church in a regenerated nation are the two conspicuous olive branches; the two anointed ones, the two witnesses at last. The faithful few who insist upon the full application of God's word to the ordinances of Church and State, are their representatives until the consummation. And then the two olive trees, with their seven golden pipes, will empty their golden oil into the seven lamps (the seven-fold operation of the Spirit of God) upon the seven golden candlesticks, the perfect lamp-stand upon which the Holy Ghost is enthroned.

Read "The New Acts of the Apostles," by Dr. A. T. Pierson, for a full view of this important theme.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—We take the liberty of printing a sentence or two from a letter recently received from Miss Wylie, though it was not intended for publication:

Yesterday the whole city was in mourning in sympathy with the French Consul, whose only daughter had been taken away. She was a bright, pretty, winsome girl, and

for the last three months had been studying English under Miss McNaughton. Although full of innocent fun, yet she seemed to have a serious vein in her nature, for she was not only willing but anxious to converse with her teacher on religious subjects. Scarcely a day passed that she did not ask some question and manifest an interest not usually found in one so young. She was the light of the home and had a

kind word and a smile for every one. Her father, the Consul, is a strong man and courageous. He has always been kind and helpful to us, and his influence has always been exerted on behalf of the suffering and afflicted without regard to their religious views and practices. So it is not strange that the people feel for him in his sorrow.

There is an expression in Arabic, when a young person or a good person dies, that the life is wasted. What a mistake! To the Christian it is only entering upon a nobler state of existence. Life eternal! And it is the hope that some word of ours may lead those entrusted to our care to seek after that life, that makes it a joy to greet our pupils every morning and impart to them that knowledge which will make them "wise unto salvation."

School work is going on as usual. The attendance is very regular. A pleasing little incident occurred not long ago. Mr. Stewart had had a special collection taken for the widows and orphans of those who suffered in the late massacres. In the afternoon eight or nine of our girls held a prayer-meeting. They went to the well-room for that purpose, as they said that in any other place they would be disturbed. At the close they made an offering for the widows and orphans.

Writing on the 10th of April, Rev. James S. Stewart says: The Lord's Supper was dispensed at Gunaimia last Sabbath. The season was favorable and nearly all the members were able to be present. One man whose name had been dropped from the roll on account of non-attendance at the services, has resumed his interest and was restored. Eight persons were received on profession and three children were baptized.

SUADIA, SYRIA.—Miss Meta Cunningham, writing at Alexandretta, when on her way to England for a few months of much needed rest, says among other things: Our communion was a time of refreshing and joy to us. One of the communicants was a girl from my school, the first to enter it. God has been very good to us. Through all the fear and danger we have been kept in peace and safety and allowed to see our work prospering. At our women's meetings lately there have been over thirty present, and at the one held before leaving Suadia there were not less than a hundred.

Miss Edgar reached this field two weeks before I left and has entered upon the work with her usual zeal and whole-hearted devotedness. It makes it easier for me to go away, having her there. There has been a hard fight for every inch of ground won in Suadia, and we must not lose it. If we had not been so unfaithful in the past I am sure God would not have withheld His Spirit, the one crying need in our Mission fields.

ANTIOCH, SYRIA.—In a letter recently received from Rev. S. H. Kennedy, of the Irish and Scotch Mission, he points out two mistakes in our reference to their work, in "A Trip Through Our Mission Fields" (see *HERALD OF MISSION NEWS* for December, 1896, p. 228). In his opinion we have very greatly underestimated the population of the city. The British Vice-Consul informs him that there are 25,000 inhabitants, and in confirmation of this estimate he has learned from a brother of the President of the municipality that there are 5,000 dwelling houses paying taxes besides the shops. Again, instead of describing the work as "exclusively among the Greeks," we should

have said, "Among the Greeks and Nusairies." "Just now," Mr. Kennedy writes, "we have fifteen Nusairi boys in our day school, ten of whom attend Sabbath School. This is nothing new. . . . Monday, March 22, a Nusairi woman came asking to be baptized and to be admitted to church fellowship. Besides Dr. Martin used to preach in the open air in the Nusairia quarter of the town, and those villages which you have marked on your map near Antioch as places in which work has been, or is being, carried on are, with one exception, Nusairia villages."

"Our schools just now," Mr. Kennedy continues, "are doing very well indeed. To-day we had 187 present at prayers in the morning. . . . The average for last week was 174, and for the two months of the year already passed the average was 149. I expect it will be a great deal higher this month. Our Sabbath School has improved also, though Mrs. Martin's class has been scattered. We had nobody to take her place as teacher

"A few weeks ago we sent two of the brethren on a surprise visit to Idlib, and they brought back a very favorable report, indeed, of the state of the work there. Of course there is no visible progress being made, but our teacher seems to be holding his own very well. The school there is rather better this year than it has been for some little time.

"We are looking forward to having communion on the first Sabbath of April. We have five applicants for church fellowship, three of whom are children of church members, one the wife of one of our teachers and the other the fellaha I have already spoken of. This woman has got her husband to promise to allow her to have her

infant daughter baptized along with herself. When we pointed out to her the persecution and opposition she will have to face after her baptism, we asked her if she was willing to endure all that for the name's sake of Christ; she answered, 'Yes; has He not said, "Fear not them which kill the body but are not able to kill the soul"?' To hear such a testimony from the lips of a heathen woman is worth a whole lifetime of toil, even in Turkey."

SOUTH SEA ISLANDS.—It is the opinion of Prof. Henry Drummond that in no part of the world has pure missionary work had a fairer trial than in the New Hebrides Islands; and nowhere else, he adds, has it made more progress and accomplished greater results.

That must have been a thrilling scene at Erromanga, in the New Hebrides, when, in the presence of seven hundred people, the son of the murderer of the consecrated missionary, John Williams, was baptized, and for the first time took his place at the Lord's table.

In 1875 the first missionaries landed on the Duke of York Island, in the Southern Seas. Not a white man then lived on the island. The people were wild and naked savages, and not a word of their own had ever been written down. They had no money, and carried on almost no trade. Now, as a small part of the result of missionary effort, the island has become important commercially, there are schools, there is a literature, and many of the people attend regularly upon the services of the Church.

Captain Cook gave to the South Sea Island, Niue, the name "Savage Island," because the inhabitants were such utter

barbarians. Matters have now so greatly changed, through the influence of Christian Missions, that its population of 5,000 is watched over by eleven native Christian pastors. There are 1,646 Church members, and these Christians, so recently redeemed from savagery, have sent to New Guinea from their own number four missionaries with their wives, besides contributing large sums to the support of other Missions.

CHINA.—The October number of *China's Millions* contains the statistics of the C. I. M. as at January of this year. There are throughout the sixteen provinces of China Proper 134 stations, with 126 outstations, and having in all 259 chapels. The number of missionaries with their wives and associates was 593, but to this there are to be added 48 undesignated missionaries and students, and 31 missionaries added since January, making the present total 672. The number of paid native helpers is 342, made up of 11 ordained pastors, 150 assistant preachers, 63 school teachers, 68 colporteurs and chapel-keepers, and 50 Bible women. The number of unpaid native helpers is 120. There is thus a total staff, including those enrolled as helpers, of 1,134. The number of baptisms reported last year was 847. The total number of baptized persons is given as 8,018, but the number of communicants is 5,211, of whom 3,284 are males. Connected with the Mission are twenty boarding schools, with 183 pupils; forty-six day schools, with 697 pupils; thirty-five opium refuges, five hospitals and twelve dispensaries.

INDIA.—We find in *The Harvest Field* a report of a remarkable revival which has been progressing for months in the Ameri-

can United Presbyterian Mission in Sialkot. The Spirit of God seems to have been present in special power at a meeting of the Presbytery held somewhat over a year ago. The following entry in reference to that meeting was made on the minutes of the Presbytery: "Presbytery hereby records thanksgiving to Almighty God for the abundant manifestation of His gracious presence with us during this meeting; never before has our Presbytery enjoyed such a meeting; and especially for the blessing upon our conference last night, when the Spirit came upon us as a 'rushing mighty wind,' and our hearts were filled with praise to overflowing. 'Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!'"

Similar experiences were enjoyed at a subsequent meeting of the Synod and at the opening of the seminary. In the girls' boarding school some seventy of the students seemed to be moved by a mighty impulse, crying out under the burden of sin, and many of them finding the peace of God. The native pastors were greatly quickened, and in the Bible school meetings of great interest and power were held. The revival is certainly one of unusual depth and power.

AFRICA.—Most remarkable reports are still coming of the progress of Christian evangelization in Uganda under the care of the English Church Missionary Society. Bishop Tucker writes of the ordination of three native clergymen and five deacons, in June last, all of whom are to be supported by the native church. On the day of the ordination a congregation of between 3,000 and 4,000 people assembled at eight o'clock in the morning, and 466 persons received

the communion. This makes the total number of confirmations within eight months 2,052. Among the number were 150 candidates who came up from Mengo, most of whom walked some sixty miles, and one or two of them more than one hundred miles, in order to be confirmed. This remarkable turning unto the Christian faith of course calls for most careful work in teaching. Many of these converts are weak and still ignorant, though they seem profoundly in earnest. One of the missionaries writes: "There is such great danger of hypocrisy where no danger attaches to the profession of Christianity that one is glad to hear sometimes of opposition to the Gospel." Such opposition appears in many places, yet the converts seem in almost all cases to persevere. Every effort is being made to provide for the needed force of preachers and teachers, and some capable young men are now in course of training as lay readers.

The importance of this Mission at Uganda is seen in the fact stated in the *Church Missionary Gleaner* that its teachers are found at the south end of the great Victoria Lake and at Kabarega's old capital in Bunyoro, places 400 miles apart, north and south; also from Busoga and Toro, 300 miles east and west. "Thus Christian teachers are located within two and a-half hours' march of the Congo Free State; and these advanced posts are not unsupported, but are linked so as to render mutual help one to another. Altogether nearly 400 of the native Christians of Uganda are thus engaged in witnessing for their Lord."—*Review of Missions.*

AT HOME.

PHILADELPHIA, PA.—The Women's Missionary Society of the Second Reformed Presbyterian Church of Philadelphia,

in presenting their report for the year ending March 31, 1897, offer thanks to their Heavenly Father for the great blessings conferred on them in the past, and pray for a continuance of favor in the future, that their hearts may be warmed to greater work and love in His service. We have held four regular meetings, have added two names to our membership, and have collected \$, which have been sent to the several mission fields. We have added to our work the support of one bed in Dr. Balph's Hospital, Syria. Death has entered our ranks, and taken from us one beloved member, Miss Sallie Henry, for whom we deeply mourn, although we know that for her it was a glorious entrance into the presence of her Saviour. Feeling deeply our shortcomings, we offer grateful hearts and willing hands to the God of Missions.

M. L. CLEELAND,
Secretary.

TREASURER'S REPORT.

RECEIPTS.

1896.		
April 16.	To balance on hand..	\$18.08
	" total receipts.....	137.02
		<hr/>
		\$155.10

FORWARDED.

To Foreign Mission..	\$25.00
" Southern " ..	25.00
" Jewish " ..	25.00
" Support of a bed in Hospital at Latakia.....	60.00
To donation to Topeka Congregation	2.00
Balance on hand..	18.10
	<hr/>
	\$155.10

1897.	
April 8.	To balance on hand, \$18.10.

S. HOLMES,
Treasurer.

The Women's Missionary Society of the Second Reformed Presbyterian Church, Philadelphia, desire to place on record their appreciation of the faithful labors of a devoted missionary, Mrs. R. C. Martin, of Antioch, Syria, who entered on her reward November 28, 1896.

Mrs. Martin was known personally to some in this society, who can testify to the depth of her spiritual life, which was the source of her power in winning souls, and her zeal and devotion for thirty years as a missionary in Syria are known throughout the whole Church.

Her work began in Latakia, where she established the first school for girls among the Fellaheen; and after her marriage to the Rev. James Martin, of Antioch, she continued to spread the glad tidings by entering the homes and reading and explaining God's word to many who heard her gladly. The Bible woman, who often accompanied her, says: "Mrs. Martin would often tell the women, 'I have tasted and known the preciousness and sweetness of the great salvation, and therefore I wish to tell you of it and, O, how earnestly I desire that you would embrace it for yourselves.'"

A member of her class in Sabbath School says she was especially urgent with the members of the class during the past year in reference to making sure of salvation through Christ.

Mrs. Martin was an ideal missionary, possessing characteristic talents above the average; the sweetness of her disposition, combined with womanly dignity and tact, fitted her admirably for her sphere, and endeared her to all who were brought under her influence.

Many a home was cheered, and many a soul brought to Christ through her words and deeds—always about her Father's business, she labored quietly and without ostentation, and her faith and courage were shown under many trying circumstances, particularly in 1890 when the cholera raged in Antioch and she was there alone. She wrote after the worst was over: "What great reason we have to thank and praise the Lord for His wonderful works done for us during this dreadful time. Under the shadow of His Almighty wings we have been kept one whole band, and the Destroyer has not been permitted to come nigh us. I have felt sure the Lord would fulfill His promise to us—'No plague shall come nigh thy dwelling.'"

That the Lord of the vineyard has called away such a useful and active worker is mysterious to us, but we know that He doeth all things well; and although we feel that the cause of the Master she served so earnestly has lost a faithful laborer, yet we rejoice that she is now enjoying the reward of her labors and has received from her Saviour the welcome words—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

We desire to extend to her sorrowing husband, in his exceeding loneliness, our sincere sympathy, praying that the God of all comfort may sustain and guide under the great bereavement which falls most heavily on him.

MARY A. STERRETT,

SARAH HOLMES,

Committee.

MONOGRAPHS.

OPEN LETTER.

*To the Sabbath School, 2d R. P. Church,
New York.*

GREETING: Your pastor has kindly forwarded to us your New Year greeting. We "pray that your love may abound yet more and more in knowledge and in all judgment . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Not only this, but many another prayer do we offer for your welfare in Christ. Your cheering message puts us in remembrance of many who are mindful of our varied wants here in the mission field—not the least of them being just such messages of love and good cheer.

You will be interested in what we saw here in Suadea to-day. Mrs. Dodds had gone to visit a son of our school cook, who is sick with pneumonia. While in the house of our washer woman she heard this woman's son-in-law say to her and to her husband, "Come, now, they are about to wash the baby."

"Is the priest there?" said the father-in-law?

"Yes," said the young man, "he is ready."

Doubtless you will think that infant ablutions are an important social function in Turkey. Well, some of them are as you will see.

Mrs. Dodds was on the alert for this very event, and divining the import of what you might consider a daily occurrence of the nursery, was asked by the woman:

"Do you not wish to go and see Ma-reen's (her daughter's) baby washed?"

Mrs. Dodds expressed her willingness

to witness the performance, whereupon this very pardonably proud grandmother said:

"Will the preacher" (your humble servant) "not want to be present also?"

On being assured that he would, this mother of a mother accompanied Mrs. Dodds to the mission house near at hand. Miss Edgar and myself having accepted this strange (?) invitation, we all repaired to the house where this wonderful affair was to take place.

At this point allow an explanation lest your worthy pastor should think that ministerial dignity has deteriorated in Suadea.

This washing is a religious rite with certain significant antecedents. A few days ago this infant of three weeks' old was taken to the church—the parties are all Greek Christians (?)—where it was anointed with holy oil after the child had been baptized. This oil, with whatever accumulation of extraneous matter there may be, must remain on the child for a longer or shorter period until it is washed off by the priest in sacred rite, the significance of which is supposed by them to be set forth in Titus 3:5 l. c.

We reached the house and found the parents and four or five neighbors present. One of the women was busy making a native dish—*kibbie*—for the succeeding feast. Soon after we came the priest entered with a step so conspicuously unsteady that one could readily see that he had reversed Eph. 5:18. He was accompanied by an attendant rather more sober than the holy (?) father.

In a few minutes a large copper bowl was set before the priest on the floor. All the company were seated on the floor.

The door was open to give light—windows are extravagant. The baby was taken from its cradle by the godfather, elder brother to the little one's father, and placed in the copper wash-bowl, clothes and all. Then the priest and godfather proceeded to disrobe the youngster, whose lusty cry was suggestive of colic, the open door notwithstanding. The priest had donned his stole, and taking his prayer-book in hand, after having kissed the cross upon the stole, and after having laid the end of the stole adorned with the cross on the child's face as it was held in the godfather's arms, he proceeded to read the holy (?) service in a tone quite unintelligible to any one who might expect to understand, and at the same time the woman in the other end of the room continued to work at the *kibbie*.

After this mumbled service of crossing and various manœuvres, the child was denuded and held in position by the godfather, while the attendant poured lukewarm water on the priest's hands, which he proceeded to wash with soap, holding them directly over the child in such a way that the water from his hands fell on the child's face and stomach. Indeed, we thought that they would strangle the poor little victim when that soapy water was falling into the little open mouth. The priest took a small hood that the baby had worn, and after soaping it well, made signs of crosses on the child's head until he had washed it well thereby, all the time repeating, "In the name of the Father, Son and Holy Ghost." After these sundry washings, which, by the way, the little one seemed to enjoy—the last it will likely enjoy for many a day—the godfather being provided with a large bath towel, borrowed

for the occasion, he took up the child in his arms, rolled up in the towel. Then the cross end of the stole was again placed on the child's breast, there were more invocations of angels, saints and deity, lighted candles in the hands of the friends, excepting the infidel missionaries, a walking around and round the bath, singing the while a doleful tune (?), winding up with a heathenish proceeding characteristic of woman's degradation in the Orient. The priest said, "Where is the mother?" Strange question, is it not, to be asked of a Christian (?) parent whose child was the subject of sacred (?) rites?

But she was looking after that *kibbie*, for you see the holy father blesses best when the viands are toothsome and in quantity. She came before the priest and godfather.

"Are you this child's mother?" said the priest.

"Yes, our father," answered she.

"Kneel down there," pointing to the feet of the godfather, who still held the baby. Prompted by the priest, the godfather demanded of her, "Will you care for this child thoughtfully for seven years to save it from the fire and water?"

This she promised three times, each time touching her forehead to the earth, and each time promising by one person of the Trinity fidelity to her trust and obedience to the godfather. The babe was then given to the mother, while priest and attendant sat down and proceeded to roll up a cigarette apiece. The mother and grandmother then dressed the little one out in new clothes befitting the occasion. Not wishing to enjoy (?) cigarettes at second hand, we took our departure.

We had seen the second of the two initi-

atory rites by which children become members of a church called Christian by some people. The father wholly free from any and all obligations, the mother a slave to child and godfather, bound, not to care for the soul, but for the body only, a drunken priest and heathenish ceremonies performed with confusion confounded, and these we hear called by the holy name—Christian.

Brethren, pray for us, that we may preach the pure word of truth; pray for us, that we may accept nothing false, that we may be kept from spiritual decline. Pray for this people, that there may be conviction of sin.

We join in the prayer in Phil. 4:7 for you all.

J. BOGGS DODDS.

THE WALDENSIAN CHURCH.

Few Protestants realize the capital work for Protestantism, Christianity, and civilization which is being done by the Waldenses in Italy. The persecutions which this band of believers have endured entitle them to a high place in the history of Christian martyrdom, and the sturdiness with which they have kept to their belief in darker ages than this has led many to regard them as the rightful precursors of the Reformation. Not until 1848 were they emancipated, but since the righteous edict of King Charles Albert they have so strengthened their original churches in Piedmont and established missions throughout Italy that they have met with deserved success. Nevertheless, they have had to fight inch by inch to conquer their new field of labor. They have now organized 49 churches in outer Italy, 44 stations, and 5 circuits, with about 5,500 church members and 3,300 Sabbath-school children. The work is carried on by 45

pastors, 17 evangelists, 62 teachers, and 12 Bible readers. The Waldenses have also organized many Young Men's Christian Associations, benevolent societies, orphan asylums, hospitals, soup-kitchens, day and evening schools. The Rev. G. C. Maugeri, who has been spending some months in this country as the officially intrusted representative of the Board of Evangelization of the Waldensian Church, has given us the above statistics. In reply to the question, Why do not the Italians support the Waldensian Church? he answers, that if by this is meant the Italians as a whole, the Italians as a whole are nominally Catholics. If by "Italians" the recent converts to Protestantism are meant, Mr. Maugeri says they are few in number, they are poor, and are already bearing more than their proportion. Last year they contributed \$16,000. This is a large sum for those heavily taxed for the State, in addition to which they must pay taxes for the support of the Roman Catholic Church as the State Church. The old Waldenses in the Piedmontese Valleys number 14,500 church members. They have 22 pastors, and about 5,000 pupils in their Sabbath Schools. The Board of Evangelization is in need of money. True, last year Europe contributed over \$63,000 for the Waldensian work, but America only \$7,500. Under the direction of their own boards, various American denominations are doing good religious work in Italy, but the Waldensians believe, and with some justice, that they can do better work than can any other laborers sent out from this country. Mr. Maugeri says that \$125 will support 130 laborers and their families for one day; that \$25 will support an evangelist or a teacher for a month, and that \$20

will support a colporteur for a month. Mr. William Dulles, Jr., 156 Fifth Avenue, New York City, will receive and forward regular subscriptions in favor of the Waldensian work.

AN INDIA HEROINE.

The power of a holy heart and life not only gives courage to stand immovable in the face of dangers that appear in the path of duty, but asserts itself over the hearts of an idolatrous rabble. The Pundita Ramabai is well known to the Christian world, to whom her labors of love are an occasion for thanksgiving to God. Here is an incident of her daily life from the columns of the *Evangelisches Missions Magazin*. In her famous Home for Indian Widows she allows perfect freedom to the professors of the Hindu religion, but she herself is a Christian, and rules her house as such. In the last few months twelve widows in this asylum have been baptized. This caused great excitement in the bigoted town of Poona. Ramabai, who had hitherto been lauded to the skies for her tolerance, was now declared a wolf in sheep's clothing. Ramabai gave a public explanation of the affair in the presence of the students of Poona, who are always special participators in any persecution of Christians.

The streets were crowded with people, and large masses of young men filled the hall where she was to speak. Their looks were so excited and threatening that no one would have been surprised if a great tumult had arisen; but without a sign of anxiety this Christian lady stepped forth and gave her address. She spoke of the moral and spiritual slavery of the Hindus, how incapable they are of helping themselves, while they are asking for political

freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Mah-ratta Bible, she said: "I will read to you now what is the reason of all your misery, degradation and helplessness; it is your separation from the living God."

What control she had over the excited minds of those students was shown at this crisis. The sun had set, and it was growing dark; she quietly asked one of these excited Hindu youths to bring a lamp that she might read. Without a moment's hesitation, he obeyed like a child. Then she began to speak of the conversion of the widows, and concluded with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the Truth, has made me free." And this was no vain boast, for at that moment she stood as a weak woman alone with her God, who had set her free from all bonds and all fear, face to face with her enemies. The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.—*Illustrated Christian World*.

"A WORKER TOGETHER WITH GOD."

Bishop Phillips Brooks goes to the very root of efficiency in preaching when he says that it consists in the "power of transmission." The preacher is the medium both of the truth and of the power of the Holy Spirit, and according to the freeness and fullness with which they pass through his mind and heart, so is his influence over the souls of his hearers. He has not to origi-

nate his message, but to receive it himself, and to pass it on; and he has not to work in his own strength, but in the power of the Spirit. Yet in all this he is not a mere passive instrument, but a worker together with God, willingly and cheerfully and whole-heartedly throwing himself into his work. He knows when he has this openness to God and sympathy with men which allows the Word and the power to pass freely through him, and the congregation, as Bishop Brooks says, though they cannot perhaps describe when he is in the Spirit, and when not, nevertheless are perfectly conscious of the difference between the two states. If the preacher is to transmit truth and love, he must be in touch with God on the one side and with man on the other.—*The Double Cross.*

YOUNG INDIA DRIFTING.

Mr. David McConaught, General Secretary of the Indian National Council of Young Men's Christian Associations, reports that probably no fewer than five millions of the natives of India now use the English language, even to the neglect of their own vernaculars. "Familiar with our history and literature, our science and philosophy, as well as with their own, thousands of them studying our English Bible daily, as a text-book in their educational curriculum, 'Young India' has already revolted from Hinduism almost *en masse* and, thus cut loose from the old rotten moorings, is drifting out upon a dreary sea of agnosticism and godlessness, without chart or pilot or rudder, catching at straws, such as the Brahma Somaj, the Arya Somaj, the Theosophical Society, and the like, only ere long to let go and grasp at the next new thing."—*Gospel in All Lands.*

THE POWER OF GOD.

Mohammedan Missions are confessedly the hardest of all. But to those who can have faith in God's hidden working, there is not a little to encourage. Moslem women, in particular, know almost nothing of their nominal religion. "A woman attending for a month the hospital at Cairo," writes a lady missionary there, "knows at the end a great deal more of the Bible than of the Koran." In a village within the Turkish Empire an old Mohammedan died. A Sheikh visited him: "Say there is only one God, and Mohammed is his prophet." "No!" replied the old man, "I believe that Jesus Christ is the Son of God and the Saviour of the world." Persian Mohammedans who say their prayers five times a day in public cannot understand that Christians ever pray. One of our ladies visited a dervish's daughter who was sick, and found twenty-two other sufferers assembled. "Sit quiet," said the girl, "while the *hakim* [doctor] prays: *she is not an infidel*, she always prays first, and then sees her patients."

WHAT TO READ.

If you are down with the blues, read the twenty-seventh Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you don't know where to look for the month's rent, read the thirty-seventh Psalm.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If people pelt you with hard words, read the fifteenth chapter of John.

If you are all out of sorts, read the twelfth chapter of Hebrews. — *Bible Reaper.*

EDITORIAL NOTES.

—The churches will be glad to know that according to last report (April 7th) our senior missionary, Dr. Metheny, seemed to be gaining a little strength though still very low. Naturally he is anxious to return to this country with his family, and earnest prayer should be made that he may be able to carry out his plans in this regard.

—Shall we erect a home for our missionary on the lot in Larnaca, Cyprus? Mr. Easson writes that his opinion has undergone no change as to the importance of having a building, and that it should be erected at once. “Put me down,” he says, “for a fifty-dollar share in it.” Only \$1,250 are now required for this purpose. Are there not twenty-five men in the Church who are willing to take a fifty-dollar share in this enterprise?

—Once more attention is called to the map of the Mission fields of the Reformed Presbyterian Church. Hear what Rev. S. H. Kennedy, of Antioch, says: “I am very much pleased indeed with the map, and I feel quite safe in saying that every Covenanter family in Britain as well as in America ought at once to secure a copy. I hope it may have a very wide circulation, for I know its circulation is bound to increase the missionary spirit in our Church by bringing its members into closer touch with the Church’s Mission fields.”

—“A Friend of Missions” recently sent us nineteen dollars and fifty cents to be applied as follows:

Syrian Mission.....	\$10.00
Southern Mission.....	9.50

When forwarding renewal to the *HERALD OF MISSION NEWS*, Mrs. L. A. Myers, of Kansas City congregation, enclosed an additional fifty cents for the work in Cyprus. And Mrs. John Turbitt, of Third New York, sent us a few days ago an offering of ten dollars for the orphan children in the school at Mersina. “Our Saviour,” she said, “when upon earth did not turn away the little ones, but took them up in His arms and blessed them.”

—Since last report we have received the following payments toward the salary of Pastors’ Missionary for a fourth year:

Rev. T. P. Robb.....	\$20.00
Linton, Ia.	
“ B. M. Sharp.....	20.00
McKeesport, Pa.	
“ S. G. Shaw, Ph.D.....	15.00
Cambridge, Mass.	
“ W. I. Coleman.....	20.00
Allegheny, Pa.	
“ H. H. George, D.D.....	20.00
Beaver Falls, Pa.	

There has also been forwarded to us one contribution toward the salary of Elders’ Missionary for a fourth year:

R. D. Scott....	\$3.65
Venice, Pa.	

The following offerings have been sent in by the young women of the Church toward the salary of their missionary for a fifth year:

Mrs. M. E. Latimer.....	\$5.20
Rose Point, Pa.	
Miss Mary I. Gray.....	3.65
Clarksburg, Pa.	
“ Bessie S. Scott.....	3.65
Venice, Pa.	

Miss Mary Carithers.....	\$25.00
Fort Sill, Okla. Ter.	
Mrs. Maggie A. Stevenson ...	12.50
Eskridge, Kan.	
Miss Lizzie E. Huey.....	3.65
“ Anna McAdams.....	3.65
Olathe, Kan.	
Mrs. C. M. Robb.....	3.65
Linton, Ia.	

—A few days ago the *HERALD OF MISSION NEWS* received a letter from Rev. N. R. Johnston, of Oakland, Cal., which we give to our readers, knowing that news of the work done among the Chinese on the Pacific Coast will always be of interest to them :

Let me have the pleasure of telling you about what occurred here recently. To explain, it may be necessary first to say that immediately after the preaching services on Sabbaths Mrs. Johnston teaches a Bible-class, composed mostly of Chinese converts—Covenanters—all studying the International Lessons. In addition to the regular lessons most of the scholars have been memorizing the parables of our Lord and reciting them in the class. Twenty-six of them, including the longest, have been recited verbatim by two of the Chinese, Chung Git and Lew Yen.

Mr. Willson, the superintendent, and Miss Hill, assistant teacher, thinking that for such a laudable effort by Chinese converts there should be some public token of appreciation of merit, conceived the thought of presenting a nice Bible to each of the men. Keeping their purpose unknown from all connected with the Mission, they purchased two costly and most beautiful copies of teacher's Bibles and had the names printed in gold upon the covers. It was arranged to present the

Bibles at the close of the Wednesday evening's prayer-meeting, at which time most of the Christians, besides the ordinary scholars of the night school, are present. Meanwhile Mrs. Johnston and I were let in the secret, and I invited to make the presentation.

The prayer-meeting being over at nine o'clock, all present were invited to remain a little longer. The Bibles, inclosed in boxes, were laid upon the table. The two men were invited to come forward. As yet they and all were ignorant of what was about to be done. A statement was made of what had been memorized, and then followed the presentation, accompanied by some kind words to the recipients and then to the others as to the character of the Bible. Notwithstanding their surprise both young men were happy in their expressions of gratitude for the beautiful books.

Then followed surprise refreshments also, supplied by the teachers. All had a good time of social festivities. And I am glad to be able to add that there are some very encouraging indications that the work among the Chinese is reviving. The prospect is certainly growing brighter. There are some hopeful candidates for baptism. The friends of Missions should pray for them as well as for the workers in the Mission.

—Dr. J. W. Sproull, of Allegheny, Pa., has kindly sent us the following brief report of the exercises at the close of the Theological Seminary :

The Board of Superintendents of the Theological Seminary met in the Seminary building, Tuesday, April 6, 9 A. M.

All the members were present except Messrs. Boyd and Hunter, who sent word regretting their inability to attend.

The reports of the Professors were read and ordered to be published. Thanks were rendered to donors who had kindly remembered the students as mentioned in the Joint Report.

The Secretary was instructed to call the attention of the Church to the necessity for increased liberality in contributions to the Student's Fund, and also to the need for instruction in vocal music and elocution.

Oral examinations were held in "Higher Criticism of the Pentateuch" and "Homiletics." Examination papers in the other studies were submitted for inspection. Sermons were delivered in the Allegheny Church by Messrs. G. Benn from Matt. 25:10, W. Carson from Gen. 12:3, last clause, C. A. Dodds from Ps. 110:1, J. M. Johnston from Jer. 29:13, S. J. Johnston from Ps. 119:130, P. S. Johnson from Rom. 6:15, R. J. G. McKnight from Matt. 13:31, 32, W. McCarroll from 1 Tim. 2:5, M. Pearce from Rev. 1:18, J. H. Pritchard from Isa. 44:3, J. C. Slater from 1 Peter 5:8, A. A. Samson from Heb. 13:5, R. Martin from Rom. 1:16, J. K. Robb from Luke 15:21, W. Sanderson from Luke 23:43, F. Wilson from Matt. 9:12, E. A. Crooks from Ps. 110:4, W. M. George from Isa. 45:25, M. Greenberg from Mal. 4:2, D. O. Jack from 1 Thess. 4:14, J. McCune from Ps. 119:176, f. c., L. Meyer from 1 Peter 1:8, C. Smith from Jno. 4:39, 42, A. M. Thompson from Rev. 3:11, T. K. Thompson from Jno. 7:46. The examinations and discourses were heartily sustained.

After remarks from the members of the Board and Professors, Dr. Stevenson presented certificates to students who had completed their third year course and a diploma to Mr. T. M. Slater, student of the fourth year.

Dr. Stevenson was appointed to represent the Board at the meeting of Synod.

After a very pleasant and satisfactory meeting the Board adjourned to meet December 23, 9 A. M.

J. W. SPROULL, *Secretary.*

It was our privilege to be present at this meeting and take part in the exercises. The examination on "Higher Criticism of the Pentateuch" was conducted by Dr. Willson. The students had gone carefully through the admirable volume of Dr. H. Green, of Princeton, on that subject, and showed themselves thoroughly acquainted with the author's arguments and conclusions. The examination in "Homiletics" was equally satisfactory. Many points were brought out by Dr. George of great value in regard to the preparation of popular and effective discourses, special emphasis being laid on plainness, force and beauty. In the afternoon and evening of the first day ten of the first year students delivered sermons, every one of which was admirable, showing clearness of expression, logical force and original thinking.

The Church should be encouraged by the large number of young men who have devoted themselves to the work of the Gospel ministry. If they are spared to complete their studies and enter upon their life work, the pulpit of the Reformed Presbyterian Church will be a blessing to the people. Undoubtedly these young men have dedicated themselves to this service in answer to prayer, and there should be much prayer for them.

—Early in April the missionary societies of the Presbyterian, Reformed Presbyterian and United Presbyterian Theological Seminaries of Allegheny, Pa., held a very interesting and successful conference in

that city. One of the students, Mr. A. A. Samson, has sent us the report of the meeting that appeared at the time in the Pittsburgh *Commercial Gazette*, from which we make the following extracts :

It was the first movement of the kind ever attempted in this vicinity, but it will not be the last. By a rising vote the young men decided last night that a similar conference should be held annually, and that three union prayer-meetings should be conducted each year.

One of the professors who was present last night said he was thankful he saw before him "not so many United Presbyterians, but so many Presbyterians united." Everybody seemed to feel that way, and it was conceded that the union missionary conference was a long step toward the coming union of all Presbyterian bodies, if not of all the religious denominations of Christendom.

A fellowship meeting was held at 9 A. M. in which the students were introduced and established social relations.

Rev. Dr. Breed, of the First Presbyterian Church, Pittsburgh, then addressed the students on "The Essential Element in Missions." He said the purest point in the history of movements was always found at their inception. Carey, the father of modern missions, had for his motto in his work, "to follow as closely as possible the footsteps of the Apostle Paul, and to know nothing but Jesus Christ and Him crucified." This, he said, was the essential element in missions. "We do not need," he said, "to establish institutions of art and culture, to multiply libraries and gymnasiums, or to 'glorify brains' in order to reach the heathen world. The remedy is the crucified Christ." Dr. Breed illus-

trated his thought by facts taken from his own missionary labors in connection with his ministry, and advised the students to keep close to their Master if they would succeed in doing His work.

Rev. H. H. Bell, evangelist of the United Presbyterian Synod of Illinois, who spoke on "The Missionary Pastor," said the pastor must be a teacher of missions, a winner of souls, an earnest man, a man expectant in prayer, full of faith in the ultimate triumph of the Gospel, a leader of men to the cross and must be himself a missionary.

Rev. Dr. R. C. Wylie, of the Reformed Presbyterian Church of Wilkinsburg, was the first speaker at the afternoon session. His theme was "The Home Field and Its Relation to the Foreign Field." He eloquently showed they were closely related in the great commission of the Master, but that the home field was the beginning place. "It will be impossible," he said, "to convert the world unless a successful effort is being made to work the home field." The missionary, when he departs for the foreign field, should be able to feel that he has behind him the united influence of the Church at home and of the government. Hence the home field and the government should be thoroughly Christianized. The aim of the Gospel, he said, was to make every nation Christian and every government Christian.

Rev. Dr. J. S. McKee, of Butler, followed with an admirable address on "The Problem of the Country Church." The speaker said it was conceded that many of the large, prosperous country churches of a decade ago were dying out, and discussed the remedy in an interesting way. He thought it a duty to look after these,

and that business and common sense methods should be used. Much, he said, could be done within denominational lines. Presbyteries should closely supervise these churches, and special effort be made to sustain them. Much could be done by interdenominational work. The denominational comity observed in foreign fields should be observed so as not to crowd too many churches into one locality. An effort should be made to arrest the exodus from the country to the towns and cities. Christian people should unite to secure better roads, better educational privileges and better social advantages. They should bring their Christianity to bear on social and political problems.

Rev. David McAllister, D.D., of the Eighth Street Reformed Presbyterian Church, addressed the conference on "The Problem of City Slums." He explained

what they were, and said that because of their dangerous character they had become a difficult problem in municipal government and in the practical work of the Church. He gave interesting statistics to show the danger to the community arising from these slums. As to remedy he suggested: Improved sanitation, the introduction of new elements of population, improved buildings and surroundings, schools, the imparting of moral and religious truth. These points and others were elaborated with telling effect upon the audience.

The concluding address was delivered by that veteran missionary to China, Rev. Dr. Hunter Corbett, who, in an inimitable address on "The Foreign Field—Its Need of Men and Men Needed," held the attention of the conference and elicited the hearty applause of the young men.

New York, April 26, 1897.

Received to-day from the Ministers of the Reformed Presbyterian Church, through the Herald of Mission News, the sum of five hundred and sixty dollars towards the Salary of Pastors' Missionary, for a fourth year.

\$560.00.

*Walter T. Miller,
Treas.*

Sustentation Fund Continued.

1895.		1896.		
Sept.	4. Mansfield Congregation.....	\$3 97	April 21. Sterling, Kansas, Congregation.....	\$8 12
"	10. John Hill and family, of Belview Branch.....	2 52	" 24. New Alexandria ".....	15 42
"	10. Joseph McFarland ".....	2 52	" 25. Slippery Rock ".....	5 32
"	18. New Castle Congregation.....	4 60	" 25. Adamsville ".....	1 00
Oct.	26. Sterling ".....	25 00	" 27. Mercer ".....	2 50
Dec.	10. Rev. W. W. Carithers and family.....	10 00	" 27. Lake Reno ".....	1 80
"	10. Miss Kate McBurney.....	2 00	" 28. North Cedar ".....	3 21
"	10. Miss Alice Carithers.....	2 00	" 29. College Springs ".....	3 00
"	10. Miss Joanna Speer.....	1 00	" 30. Brookland & M ".....	10 00
"	11. Mrs. M. E. McKee, of Clarinda Congregation, Iowa.....	50 00	" 30. Rev. B. M. Sharp ".....	1 00
"	13. Washington Congregation.....	10 00	" 30. Washington, Iowa, ".....	11 25
"	28. Rev. S. R. McClurken, of Fair Grove, Mich.....	5 00	May 1. Parnassus ".....	9 64
1896.		1896.		
Jan.	30. R. A. Wilson, of Myrtle, California.....	1 00	" 2. Barnet ".....	14 00
March	5. Allegheny Congregation.....	69 30	" 2. Union ".....	10 00
"	11. Rev. R. J. Gault and wife, Delhi, N. Y.....	6 00	" 5. Bethel ".....	3 80
"	20. Hickory Grove Congregation.....	5 00	" 5. Geneva ".....	28 65
"	23. Mrs. Margaret McFarland, of Medaryville, Ind.....	5 00	" 5. Evans, Colorado, ".....	6 85
"	27. Third N. Y. Congregation.....	26 27	" 7. Third Phila. ".....	12 05
April	7. Second Phila. ".....	18 86	" 12. Proverbs 3: 9.....	500 00
"	9. Bloomington "..... Indiana.....	27 07	" 11. Bovina Congregation.....	4 50
"	9. Brooklyn, N. Y., ".....	6 60	" 14. Jonathan Creek Congregation.....	2 90
"	9. Superior, Nebraska, Congregation.....	2 69	" 15. North Cedar "..... additional.	1 00
"	10. Hickory Grove ".....	2 80	" 16. Princeton ".....	7 75
"	10. Rehoboth, Iowa, ".....	15 45	" 16. Walton ".....	4 00
"	10. Young-town, Ohio, ".....	5 00	" 19. Mansfield ".....	2 01
"	10. Clarinda, Iowa, ".....	12 35	" 20. First Phila. ".....	15 60
"	10. S. S. Parnassus ".....	4 00	June 4. Oakdale ".....	12 26
"	10. United Miami ".....	10 65	" 25. New Castle ".....	4 50
"	11. Second N. Y. ".....	285 93	July 3. First Beaver Falls ".....	4 00
"	13. Chinese Mission, Oakland, California.....	4 50	" 9. New Concord ".....	7 50
"	13. Little Beaver Congregation.....	9 20	Aug. 31. Sterling, N. Y., ".....	24 00
"	13. Wahoo ".....	3 40	Oct. 10. Rev. E. McBurney, Canton, China.....	10 00
"	13. Belle Center ".....	3 94	Dec. 15. Mr. and Mrs. M. E. McKee, Clarinda, Iowa.....	50 00
"	14. Ramsay, Almonte, ".....	31 27	1897.	
"	14. York, N. Y., ".....	7 60	April 20. Sterling, Kansas, Congregation.....	5 55
"	15. Millers Run ".....	45 36	" 20. Londonderry ".....	3 90
"	15. Cedarville ".....	21 30	" 20. J. R. Copeland.....	6 00
"	15. Old Bethel ".....	16 41	" 20. Cedar Lake Congregation.....	12 00
"	15. Cash, N. Y. ".....	5 00	" 21. Syracuse ".....	13 85
"	16. Winchester Congregation.....	23 03	" 23. Third N. Y. ".....	35 90
"	16. Mansfield ".....	3 14	" 23. Morning Sun ".....	15 85
"	17. Beulah ".....	75	" 23. Hickory Grove ".....	2 20
"	17. Sharon ".....	12 63	" 24. Mrs. Rebecca Law.....	1 00
"	17. Morning Sun ".....	15 21	" 26. Old Bethel Congregation.....	2 25
"	20. Utica ".....	15 26	" 26. Vernon ".....	13 20
"	20. Vernon ".....	10 11	" 26. Mercer ".....	2 40
"	20. Olathe ".....	27 00	" 27. Geneva ".....	43 29
"	20. Cedar Lake ".....	3 00	" 29. Long Branch ".....	15 15
"	21. Synod's Board of Trustees, Dividend on Gregg Estate.....	408 82	" 29. Oakdale ".....	5 15
"	21. Mrs. Rebecca Law, Concord, Ohio.....	1 00	" 29. Hopkinton ".....	12 00
"	21. Hebron Congregation.....	2 13	" 29. Allegheny ".....	53 12
"	21. Baltimore additional.....	6 00	" 30. Olathe ".....	23 60
"	21. Londonderry Congregation.....	4 06	" 30. Barnet ".....	12 00
			" 30. Rev. D. B. Willson, D.D.....	5 00
			" 30. Lisbon Congregation.....	5 00
			May 1. Bethel ".....	3 45
			" 3. Evans, Colo., ".....	16 00
			" 3. North Cedar ".....	3 00

Also the following for the "Fund for the Mission in China."

1896.		1896.		
March	20. L. M. S. Union Congregation.....	\$15 00	May 16. Miss Hannah Martin.....	\$1 00
"	23. S. S. Cincinnati Congregation.....	8 00	" 18. W. M. S., of Pittsburgh Presbytery, Thank Offering.....	27 15
"	25. Mrs. Margaret McFarland, of Medaryville.....	5 00	June 1. Rev. Isaiah Faris.....	10 00
"	26. Mrs. Nancy E. Faris.....	15 00	" 1. 13 Children in Cache Creek Indian Mission.....	7 73
"	31. Mrs. Catherine Carson.....	5 00	" 1. S. S. of Bovina Congregation.....	24 25
April	7. S. S. Hebron Congregation.....	7 20	" 25. Rev. John Galbraith.....	10 00
"	11. Missy Society 1st Boston Cong'n.....	20 00	July 16. Rev. D. Metheny, M. D., of Mersine, balance of his pledge of Sept., 1892.....	1062 50
"	25. S. S. Superior, Neb., Cong'n.....	13 50	" 18. L. M. S. Mercer Congregation.....	5 00
"	27. Suadia, Syria, Native Cong'n.....	20 00	" 22. L. M. S. Pittsburgh ".....	20 00
"	29. Mrs. Joseph Edgar, Rochester, N.Y.....	5 00	" 24. S. S. New Castle ".....	19 30
"	30. Rev. B. M. Sharp.....	1 00	Aug. 29. Bequest of Mrs. Rebecca Brown, of Philadelphia, Pa., deceased, from Synod's Board of Trustees.....	921 41
May	2. Barnet Congregation.....	12 60	Sept. 1. B. D., per Miss Amanda Dodds.....	7 00
"	7. Y. L. M. S., Williamsburg Cong'n.....	31 39		
"	7. Christian Endeavor Society, Bovina Congregation.....	12 50		
"	7. Rev. B. M. Sharp.....	1 00		

**Also the following omitted at their proper dates. For the Church
Erection Fund.**

1897.		Cash from	
Jan.	27	R. A. McCoy, of Mansfield.....	\$1 00
March	10.	York, N. Y., Congregation.....	11 30
"	"	10. Morning Sun Congregation.....	13 60
"	"	11. Third Philadelphia Congregation.....	11 32
"	"	11. Superior, Neb., Congregation.....	2 65
"	"	11. Cedarville, Ohio, Congregation.....	13 95
"	"	15. Church Hill Congregation.....	2 50
"	"	15. Rehoboth, Iowa, Congregation.....	11 60
"	"	16. Little Beaver Congregation.....	8 63
"	"	17. Parnassus Congregation.....	4 82
"	"	19. Muskingum Branch, Muskingum and Tomica.....	55
"	"	19. Syracuse Congregation.....	12 76
"	"	19. Interest on Note held by John H. Mearns, as part of Sale of Eely Church.....	11 40
"	"	22. Jonathan Creek Congregation.....	2 00
"	"	22. Chinese Mission, Oakland, Cal.....	2 50
"	"	22. Seattle Congregation.....	5 22
"	"	23. Sterling Congregation.....	4 64
"	"	24. Winchester Congregation.....	15 54
"	"	26. Third N. Y. Congregation.....	14 61
"	"	27. Craftsburg Congregation.....	3 00

1897.			
March	29.	Clarinda Congregation.....	\$14 10
"	"	30. Long Branch Congregation.....	8 30
"	"	30. Second Phila. Congregation.....	16 80
"	"	31. Bloomington, Indiana, Congregation.....	3 84
April	3.	Belview Branch, Salem Congregation.....	1 56
"	"	5. Utica Congregation.....	9 21
"	"	5. Evans, Colorado, Congregation.....	9 25
"	"	9. Mansfield Congregation.....	4 21
"	"	9. New Alexandria Congregation.....	21 87
"	"	9. Old Bethel Congregation.....	5 90
"	"	9. Belle Center Congregation.....	4 08
"	"	9. Rev. and Mrs. W. W. Carithers.....	10 00
"	"	9. Miss Kate McBurney.....	3 50
"	"	9. Miss Alice Carithers.....	3 00
"	"	9. Miss Joanna Speer.....	1 00
"	"	9. Miss Maggie Walkinshaw.....	1 50
"	"	9. Mr. John Turnbull.....	5 00
"	"	10. College Springs, Iowa, Congregation.....	5 31
"	"	12. Second New York Congregation.....	166 57
"	"	13. First Beaver Falls Congregation.....	50
"	"	16. Synod's Board of Trustees (Dividend of D. Gregg Estate).....	404 57
"	"	17. Sharon Congregation.....	12 71

Also the following also omitted. For Sustentation Fund.

1897.			
Jan.	14.	First Beaver Falls Congregation.....	\$8 00
"	"	14. Youngstown Congregation.....	1 25
"	"	27. R. A. McCoy, of Mansfield.....	55
March	15.	Rehoboth Congregation.....	1 00
"	"	27. Craftsburg Congregation.....	2 00
April	1.	Youngstown Congregation.....	1 75
"	"	1. Belview Branch, Salem Congregation.....	1 89
"	"	9. New Alexandria Congregation.....	33 75
"	"	9. Old Bethel Congregation.....	3 82
"	"	9. Church Hill Congregation.....	4 40
"	"	9. Bloomington, Indiana, Congregation.....	18 40
"	"	10. Superior, Nebraska, Congregation.....	3 69
"	"	10. College Springs, Iowa, Congregation.....	6 41
"	"	10. Second Philadelphia Congregation.....	17 51
"	"	10. Rev. and Mrs. W. W. Carithers.....	15 00
"	"	10. Miss Kate McBurney.....	4 00

1897.			
April	10.	Miss Alice Carithers.....	\$3 00
"	"	10. Miss Joanna Speer.....	1 50
"	"	10. Miss Maggie Walkinshaw.....	50
"	"	10. Mr. and Mrs. Geo. C. Robb.....	1 00
"	"	12. United Miami Congregation.....	10 58
"	"	12. Clarinda Congregation.....	15 63
"	"	12. Second N. Y. Congregation.....	214 97
"	"	13. Chinese Mission, Oakland Cong'n.....	4 00
"	"	14. Seattle Congregation.....	4 90
"	"	15. Cedarville Congregation.....	16 70
"	"	15. Rehoboth Congregation.....	11 85
"	"	16. Winchester Congregation.....	20 10
"	"	16. Synod's Board of Trustees, Dividend from D. Gregg Estate.....	404 57
"	"	17. Utica Congregation.....	9 10
"	"	17. Sharon Congregation.....	9 63

Wattas T. Miller
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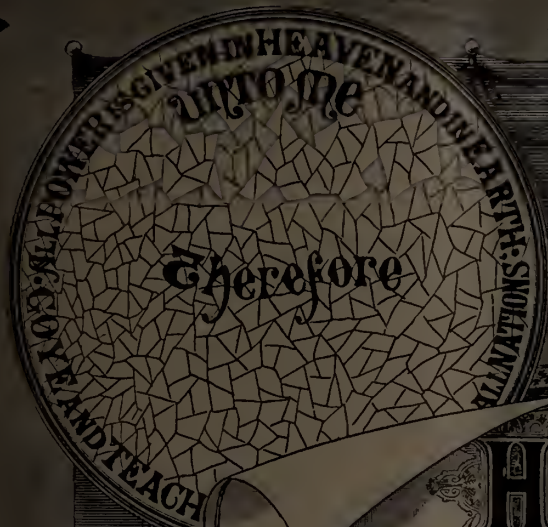
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JUNE and JULY, 1897.

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CONTENTS, P.

Our Views of Mission Work	121
Items of Missionary Intelligence	127
Monographs	145
Editorial Notes	156



No. 6-7.

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NEW YORK.

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